Treasures in the Sunnah

A Scientific Approach



Zaghlul El-Naggar

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Preface

It is well-known that the Sunnah of the Prophet ﷺ came as an interpretation of the Glorious Qur'an. Moreover, we know that Allah has promised to keep His Book safe as He, Glorified and Exalted Be He, says,

> ﴿*Verily We: It is We Who have sent down the Dhikr (i.e. the Qur'an) and surely, We will guard it (from corruption).*﴾
>
> (Al-Hijr: 9)

Being an interpretation of the Glorious Qur'an, the Sunnah of the Prophet ﷺ is included under the umbrella of this Divine Promise. Taking into consideration that the Prophet ﷺ does not speak of his own desire; it is only an Inspiration from Allah, it goes without saying that his noble Ahâdîth contain many cosmic and scientific facts that have been reached by man only in the modern age. Thus, the Sunnah follows the Qur'an in being a repository of evidences that compel the mind of modern man to accept the Prophet's words and message as true.

For sure, humanity will be sunk in the doldrums of labyrinth until it finds its way to the right path and be guided by the true religion of Muhammad ﷺ. In the following Ahâdîth, there will be an attempt by Prof. Naggar to trace their miraculous nature from a scientific perspective so as to pave the Sunnah's way into the hearts of Muslims and non-Muslims as well. Al-Falah Foundation has the great honor to introduce to its dear reader this unique group of Ahâdîth.

Also, we would like to express our deep thanks to Prof. El-Naggar for his efforts in such a field, and for giving us the chance to publish such a precious work, suppli cating Almighty Allah to make it profitable to Islam and Muslims.

Al-Falah greatly appreciates the efforts made by **Dr. Nancy `Ewis** preparing, reading, and correcting the manuscript. Thanks should also be extended to **`Eid A. `Abdul-Wahhâb** who revised this work with meticulous care. We are indebted to **Selma Cook** for her shrewd editorial advice. Finally, all praise be to Allah through His Blessings all good deeds are completed.

General Director

Muhammad `Abdu

Treasures in the Sunnah

Introduction

Introduction

Praise be to Allah, the Creator and Lord of all the Worlds. May the peace and blessings of Allah be upon His Messengers and Prophets, whom He sent to take mankind out of the abyss of ignorance and the clutches of disbelief. Of all prophets, we mention in particular Muhammad, Allah's servant and faithful Messenger, who was sent as a mercy to all creation. May Allah bless him, his family, his Companions and those who follow him until the Day of Judgment.

Among the bases on which the great religion of Islam is built are a coherent creed, sound worship, good manners and kind treatment. The coherent creed is based on belief in Allah, His angels, His Books, His Messengers, and the Day of Judgment. To have firm belief in such unseen matters, it is necessary for man to have a Divine Revelation that transcends the limitations of the human mind. The coherent creed, worship, ethics, and the *Fiqh* of transactions are all the bases of our religion that require complete and comprehensive belief in the Unity of Allah and Monotheism; that Allah has no partner. Almighty Allah says:

> ﴾*Allah bears witness that La Ilaha Illa Huwa (none has the right to be worshipped but He), and the angels, and those having knowledge (also give this witness); (He is always) maintaining His creation in Justice. La ilah illa Huwa (none has the right to be worshipped but He), the All-Mighty, the All-Wise.*﴿
>
> **(Âl `Imrân: 18)**

Belief in Allah, His angels, His Books, and His Messengers requires complete acceptance of the unity of this religion; a fact determined by Allah, the Almighty:

> ﴾*Truly, the religion with Allah is Islam. Those who were given the Scripture (Jews and Christians) did not differ except, out of mutual jealousy, after knowledge had come to them. And whoever disbelieves in the Ayat (proofs, sign.) of Allah, then surely, Allah is Swift in calling to account.*﴿
>
> (Âl `Imrân: 19)

Also, Allah says:

> ﴾*And whoever seeks a religion other than Islam, it will never be accepted of him, and in the Hereafter he will be one of the losers.*﴿
>
> (Âl `Imrân: 85)

Almighty Allah taught Adam the message of Islam upon creating him. Then, Adam (peace be upon him) in turn delivered this great message to his children. Therefore, because man is equipped with this Divine Guidance, he has the potential to lead a happy life on earth. In adhering to this guidance, he achieves the purpose for which he was created: to be a slave to his Lord, the Only One, worshipping Him. Moreover, he exerts his utmost effort so as to prove his ability to perform his duties as a vicegerent of Allah on earth. Man exerts himself to populate the earth and achieve justice on it so as to gain Allah's Satisfaction on the Day of Judgment.

However, man is subject to three states; oblivion, his inner struggle between truth and falsehood, and the satanic temptations to dissent from Allah's Law. Such states render human societies bereft of the Light of Allah's Guidance

represented by the religion of Islam. Surely, whenever human societies lose, change or distort the religion, they lose happiness and peace of mind, and therefore fall into the abyss of ignorance and aggression that only serves to bring them misery, and hence resulting in the misery of the whole earth. Humanity remains in confusion and disbelief until Allah grants it His blessings and sends it a Messenger with the same Message coming from the same Source to call it once again to Islam. The situation continues in this way until Allah, the Almighty sent His last Prophet Muhammad ﷺ with His final Message; Islam in its full and comprehensive form. It is the Message that Allah has promised to safeguard. Thus, it has been kept safe in its original language i.e. Arabic without any change, addition, or distortion throughout more than fourteen hundred years. Moreover, it will continue to be so until the Day of Judgment according to the Divine Promise:

﴾*Verily We: It is We Who have sent down the Dhikr (i.e. the Qur'an) and surely, We will guard it (from corruption).*﴿

(Al-Hijr: 9)

At the same time, all other Divine Books were exposed to complete loss or to some kind of distortion that rendered them void of the Divine Touch, and so are unable to guide humanity.

The Prophet ﷺ told us that the number of the prophets sent by Allah, the Almighty is one hundred and twenty thousand from whom Allah has chosen three hundred and fifteen Messengers. Unfortunately, of all the Messages that those Messengers brought, we have only some remnants of Moses' and Jesus' Messages (peace be upon them). Moses' Message was subject to large distortions at the hands of the Rabbis. It

is enough to say that what is nowadays known as the Old Testament was written down eight centuries or more after the death of Moses. Moreover, a lot of spurious chapters and forged stories were added to the Old Testament to purchase a trivial price with them. Allah, the Almighty says,

> ﴾*Then woe to those who write the Book with their own hands and then say, "This is from Allah," to purchase with it a little price! Woe to them for what their hands have written and woe to them for that they earn thereby.*﴿
>
> (Al-Baqarah: 79)

And says,

> ﴾*Verily, those who conceal the clear proofs, evidences and the guidance, which We have sent down, after We have made it clear for the people in the Book, they are the ones cursed by Allah and cursed by the cursers.*﴿
>
> (Al-Baqarah: 159)

What was left by Allah's Prophet (*'Isa*) Jesus was also written down more than a century after he had risen to the heavens. A number of anonymous people, in different places throughout the earth, and at different times, wrote his account. These remnants of Jesus (peace be upon him) are still being amended until now by means of deleting, adding and changing.

Surely, it is Divine Justice that lies behind Allah's Promise to keep His Final Message safe as Allah, the Almighty will not punish anyone without having given a sufficient warning. Allah says;

> ﴾*We never punish until We have sent a Messenger (to give warning).*﴿
>
> (Al-Isrâ': 15)

Since Muhammad ﷺ is the last Prophet and Messenger, and in his Message all previous Divine Messages are perfected, it becomes necessary to keep this Message safe otherwise Allah's Promise i.e. not to punish without warning would not be kept. Thus, the living Message of the Prophet ﷺ makes us feel his continued guidance among us.

No doubt that Divine Messages came to guide man in matters that cannot be attained, and hence cannot be organized by the human mind. This is due to one of two reasons: First, these matters are absolutely unseen and therefore cannot be reached by man. Second, these matters are related to the rules of decorum that cannot be correctly organized by man. For example, matters of creed (unseen), worship (absolute Divine Ordainments), ethics and transactions (rules of decorum). It is evident that all such matters can lead man astray from the right path if he is not completely guided by his Lord. Whoever contemplates how these matters are handled in the Glorious Qur'an and the Sunnah of the Prophet ﷺ, he will be completely sure that the Glorious Qur'an is Allah's Word and that Muhammad, the seal of the Prophets and the final Messenger ﷺ, was taught by the Creator of the heavens and the earth through Divine Revelation.

Man has taken unprecedented steps towards gaining knowledge and has become acquainted to a large extent with the universe, its components, its phenomena, and its laws. Such knowledge dazzles man, and immerses him completely in worldly affairs and deviates him away from religion, as is evident in most non-Muslim Western communities. They are overwhelmed by their technical and scientific achievements. Knowing that man will reach such scientific knowledge,

Allah provides His Book and the Sunnah of His final Prophet with scientific facts that constitute a language capable of addressing modern man. These scientific facts are signs that prove the Divine nature of the Glorious Qur'an that was received by the final Prophet ﷺ. Thus, the way is paved for all people, especially those who are involved in pure and practical sciences, to surrender to Allah. They accept all unseen facts that were denied at first by contemporary science but then were later proven to be true by the same scientific researches, and hence accepted.

There are scientific signs in more than one thousand verses of the Qur'an and in many sayings of the Prophet ﷺ that do not speak in a direct scientific way, but give room to man's mind to work until it arrives at these conclusions. Moreover, these scientific signs came as proofs of Allah's Absolute Power and Ultimate Command. He, the Almighty is able to destroy this universe and rebuild it. Undoubtedly, the issue of Creation and Resurrection has been always the dilemma of simple-minded people, and the proof of their denial of the Creator.

We do believe that these scientific signs in the Glorious Qur'an and the Sunnah of the Prophet ﷺ came also to induce Muslims to contemplate Allah's Creation, to explore Allah's Laws in the universe and try to use them in populating the earth, and to fulfill all duties of vicegerency.

Surely, the scientific signs in the Glorious Qur'an and the Sunnah of the Prophet ﷺ remain as a Divine Revelation of ultimate truthfulness. Thus, Muslim scientists should make use of these scientific facts and introduce them to mankind in this age of science and technology. Undoubtedly, this will be a successful means of *Da`wah* or call to Allah's Religion.

The religion of Islam depends on two sources; the Glorious Qur'an and the Prophetic Sunnah that provides an interpretation and a practical application amongst the people of Allah's Book. Therefore, adhering to the Sunnah is both a necessity and a requirement in Islam, and taking it as a guide in many matters that are treated generally in the Glorious Qur'an is an important factor in helping us understand Allah's Book. Due to the fact that the Sunnah is a fundamental source of knowledge and guidance in Islam, Muslim scholars were very keen to collect the Prophetic traditions, purify them, divide them into chapters, explain them, and safeguard them.

The pillars of Islam, creed, worship, ethics and transactions spring from the Glorious Qur'an and the Sunnah, and they constitute the core of our religion. Moreover, an objective look at these basics will show that they in themselves stand as a witness for the miraculous nature of the Qur'an and the Sunnah in their eloquence, composition, law, and their ability to address all mankind. In addition to this, we find their detailed account of the creed, worship, ethics and transactions. Not to mention that both of them; the Glorious Qur'an and the Sunnah, are miraculous in telling the stories of ancient times and in predicting many matters of which some have been fulfilled. Thus, the Glorious Qur'an proves its Divine nature and the Sunnah makes evident the truthfulness of the Prophet ﷺ who does not speak of his own accord.

In our attempt to fully understand the scientific signs in the Glorious Qur'an as well as in the Sunnah of the Prophet ﷺ, we need to completely comprehend their meanings in Arabic, and to delve into their connotations and the reason behind their revelation, as well as to see them in the light of the general

principles and comprehensive objectives of Islam. Thus, we are able to uncover definite scientific facts contained in the Glorious Qur'an and the Sunnah of the Prophet ﷺ.

There is no room for doubt concerning the antecedence of the Glorious Qur'an and the Sunnah in referring to a number of scientific facts and secrets. This reference came in a precise, concise, scientific language that makes it fit to be a means of *Da`wah* especially in this modern age of technical and scientific progress. Islam is subject to aggressive attacks supported by all material means but lacking in human values and ethics.

Faced with failure at the hands of Muslims during the Crusades, Westerners have been bent on taking vengeance for themselves from Muslims by trying to distort the image of Islam under the cover of studying and criticizing it. In such an atmosphere, which is filled with hatred and blind fanaticism against Islam, there appeared schools of orientalism that devoted themselves to studying Islam, Islamic civilization, and the history, customs, and manners of Muslims so as to find any kind of weakness, whether real or imaginary, through which they attack Islam and Muslims. Due to their bias and subjectivity, these studies, in most cases, are far from being objective and balanced. Therefore, most of the works of orientalists are filled with hatred, self-conceit and superiority. In this oriental war, all attempts to derogate the Glorious Qur'an came to nothing. Therefore, they now orient their evil arrows of doubt towards the Noble Sunnah in an organized attack. They claim that the Sunnah was not written down during the lifetime of the Prophet ﷺ as he ﷺ prohibited it to

be written so as to keep the Glorious Qur'an safe from being mixed with the Noble Sunnah.[1]

In this regard, conniving orientalists are quite sure that the Noble Sunnah constitutes the second source of Islamic Law and the link between the different generations of the Muslim Ummah on one side, and between them and the Prophet ﷺ on the other. Thus, they are quite sure that shedding doubt on the authenticity of the Sunnah means doubting Islam itself and pulling down one of its basic pillars.

Surely, the aim of this attack is quite clear in spite of being concealed under a cover of scientific research. It masks a huge amount of hatred and bigotry as well as a fanaticism for falsehood. Orientalists doubt the authenticity of the Noble Sunnah and its narrators without having any concrete proof for their claim. They aim at nothing but to dissuade Muslims from the Sunnah of their Prophet ﷺ and hence from their true religion. Unfortunately, a number of Muslims follow these satanic claims and malicious conspiracies, and say that the sources of our religion are the Glorious Qur'an as it is *Mutawâtir*[2] (undoubted), and the practical tradition of the Prophet ﷺ as it is in continuous use and hence *Mutawâtir*. They say that what the Prophet ﷺ verbally enjoined is not obligatory. This false claim is a fabricated lie against the Prophet ﷺ and his Sunnah, which is in sharp contradiction to the Prophet's saying,

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[1] Abu Sa'id Khudri reported that Allah's Messenger ﷺ said, "*Do not take down anything from me, and he who took down anything from me except the Qur'an, he should efface that.*"

[2] That which is handed down by very many distinct chains of narrators, which has always been accepted as authentic and genuine, with no doubt ever having been raised against it. (Reviser)

"You must then follow my Sunnah and that of the rightly-guided caliphs. Hold to it and stick fast to it."

And,

"I have been given the Qur'an and its counterpart (i.e. the Sunnah)."

And Allah's saying,

﴿*And whatsoever the Messenger (Muhammad) gives you, take it, and whatsoever he forbids you, abstain (from it), and fear Allah. Verily, Allah is Severe in punishment.*﴾

(Al-Hashr: 7)

To disprove this claim I have chosen a number of the Prophet's Ahâdîth that contain scientific signs; that provide scientific facts discovered by man only in the last few years. Such signs are sufficient to refute the above-mentioned false claim. These Ahâdîth are classified into four categories: Universe and Creation, Plants, Man's Health, and the Arabian Peninsula.

These Ahâdîth were originally published in Arabic in *al-Ahrâm*[1] during the month of Ramadân (1422 A.H.). Many readers asked me to combine these Ahâdîth into one book so as to obtain continuous benefit from it. Other readers asked me to produce the same items in English and other languages. I hope that this English version may meet the expectations of the English readers.

May Allah help me contribute more and more to the field of cosmic science. May Allah forgive me for any error in this

[1] An Egyptian newspaper.

humble work as Perfection is Divine, and may He reward me in the Hereafter,

> ﴾*The Day whereon neither wealth nor sons will avail, except him who brings to Allah a clean heart [clean from Shirk (polytheism) and Nifaq (hypocrisy)].*﴿
>
> (Ash-Shu`arâ: 88-89).

Zaghlul Raghib Muhammad El-Naggar

Chapter one

Creation and Universe

Hadîth 1

The Seven Earths

It was narrated on the authority of Abû Salamah ﷺ that there was a dispute between him and some people (about a piece of land). When he told `Â'ishah ﷺ (the Prophet's wife) about it, she said, "O Abû Salamah! Avoid taking the land unjustly, for the Prophet ﷺ said, ***"Whoever usurps even one span of the land of somebody, his neck will be encircled with it down the seven earths."***[1]

Sâlim narrated on the authority of his father that the Prophet ﷺ said, "***Whoever takes a piece of the land of others unjustly, he will sink down the seven earths on the Day of Resurrection.***'[2]

The aforementioned Ahâdîth forbid oppression in general, especially whatever is related to taking a piece of land belonging to others unjustly. This is based on Almighty Allah's saying,

> ﴾*Consider not that Allah is unaware of that which the Zalimûn (polytheists, wrong-doers, etc.) do, but He gives them respite up to a Day when the eyes will stare in horror. (They will be) hastening forward with necks outstretched, their heads raised up (towards the sky), their gaze returning not towards them and their hearts empty (from thinking because of extreme fear). And warn*

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[1] Reported by al-Bukhârî, "Book of Oppression", hadîth no. 2273.

[2] Reported by al-Bukhârî, "Book of Oppression", hadîth no. 2274.

(O Muhammad) mankind of the Day when the torment will come unto them; then the wrong-doers will say: "Our Lord! Respite us for a little while, we will answer Your Call and follow the Messengers!" (It will be said): "Had you not sworn aforetime that you would not leave (the world for the Hereafter). 'And you dwelt in the dwellings of men who wronged themselves, and it was clear to you how We had dealt with them. And We put forth (many) parables for you.' Indeed, they planned their plot, and their plot was with Allah, though their plot was a great (one, still) it would never be able to remove the mountains (real mountains or the Islamic law) from their places. So think not that Allah will fail to keep His Promise to His Messengers. Certainly, Allah is All-Mighty, All-Able of Retribution.﴿

(Ibrâhîm: 42-47)

Numerous Qur'anic verses and Prophetic Ahâdîth prohibit oppression, but the above-mentioned Ahâdîth focus on the seven earths. People became confused in understanding the indication of this cosmic sign, and posed many questions regarding this issue such as the following:

Do the seven earths refer to seven separate planets like our earth? Are they the planets of the solar system as thought until a short time ago before astronomers discovered that there are eleven planets? Or are they planets of other stars in our galaxy, or other separate galaxies? If this is true, where are they? This is especially important in the light of the fact that the number of planets similar to the earth, in the realized part of the nearest heaven, is great! Many researches in astronomy have succeeded in discovering a number of these planets in spite of the difficulties they faced. Are they distributed throughout the seven heavens on the assumption

that each earth has its own heaven as imagined by some people? This assumption is rejected by the Qur'anic verses that assure us that stars (and hence their fellow planets) are the adornment of the nearest heaven only. This is based on Almighty Allah's saying,

﴾*And indeed We have adorned the nearest heaven with lamps...*﴿

(Al-Mulk: 5)

Finally, are they seven zones in our earth; the outer of them surrounding the innermost and do they coincide around one center?

Explanation of the Hadîth

The Inner Composition of the Earth

Studies in the field of geology have proven that the earth is composed of seven zones, identified from the inner layer to the outer one as follows:

- The Solid Inner Core (central part) of the Earth:

It is made up of a solid core consisting mostly of iron (90%) and nickel (9%) in addition to a small amount of light elements such as carbon, phosphorous, sulfur, silicon, and oxygen (1%). Its composition is similar to that of the iron meteorites with a remarkable increase in the percentage of iron. The diameter of this core is approximately 2,402 km. Its density is estimated at about 10 - 13.5 gm/cubic centimeter in average (because the average of the density of the rocks of the earth's crust is estimated at 2.7 - 3 gm/cubic centimeter and the average of the earth's density as a whole is 5.5 gm/cubic centimeter). Actually, this strongly proves the existence of

materials with high density in the core of the earth. This core is considered to be the seventh earth.

- The Liquid Outer Core (central part) of the Earth:

It is a liquid core that encircles the solid one and is made up of almost the same chemical composition, but in a molten state. Its thickness is estimated to be about 2,275 km. It is separated from the solid core by a transitional semi-molten zone, the thickness of which amounts to 450 km, which is considered to be the lower or the inner part of this zone that represents the sixth earth. Both the solid and liquid cores form 31% of the mass of the Earth.

- The Lower Mantle

It is a solid zone that surrounds the liquid core of the earth. Its thickness amounts to about 2,215 km (its depth extends from 670 km to 2,885 km). It is separated from the middle mantle (above it) by a boundary layer characterized by the discontinuity of seismic velocities of earthquake waves. This layer stands as the fifth earth.

- The Middle Mantle

This is a solid zone, the thickness of which is about 270 km. It is separated from the upper and lower layers by two discontinuing levels of seismic waves. One of these levels extends to 670 km (and separates it from the lower mantle). The other level extends to 400 km beneath the earth's surface and separates it from the upper mantle. This zone is the fourth earth.

- The Upper Mantle

This zone is in a semi-molten state with relatively high density and viscosity. The melting percentage within it is

about 1%, and hence it is known as the zone of weakness (the asthenosphere). Its depth extends from 65 - 120 km to 400 km beneath the surface of the earth. Therefore, its thickness ranges between 335 and 380 km. This zone is the third earth.

- The Lower Zone of the Rocky Crust of the Earth (Lithosphere)

Its thickness ranges between 40 and 60 km and lies under seas and oceans at depths between 60 - 80 km and 120 km beneath the surface of the earth. It lies above the upper layer of the earth's zone, and on top of it lies the discontinuity level of the seismic velocities known as the "Moho Discontinuity." This zone is considered to be the second earth.

- The Upper Zone of the Rocky Crust of the Earth (the Earth's Crust)

Its thickness ranges between 5 and 8 km under the bottom of seas and oceans and between 60 and 80 km in average below the continents. It is made up mostly of granite rock covered by a soft, thick layer of consecutive sediments and soil. They mostly consist of light elements, which constitute the masses of the continents, the basic rocks, ultramafic rocks, and some sediments found in the bottoms of seas and oceans. The earth's crust is considered to be the first earth.

This commentary coincides with the above-mentioned Ahâdîth of the Prophet ﷺ especially as it refers to the miraculous expression, *"He will sink down the seven earths on the Day of Resurrection,"* indicating the stratification of these earths around one center. This commentary is supported by the following Qura'nic verses that read,

﴾*On the Day when the earth will be changed to another earth and so will be the heavens, and they (all creatures) will appear before Allah, the One, the Irresistible.*﴿

(Îbrahîm: 48)

﴾*It is Allah Who has created seven heavens and of the earth the like thereof (i.e. seven). His Command descends between them (heavens and earth), that you may know that Allah has power over all things and that Allah surrounds all things in (His) Knowledge.*﴿

(At-Talâq: 12)

﴾*Who has created the seven heavens one above another, you can see no fault in the creation of the Most Beneficent. Then look again: 'Can you see any rifts?' Then look again and yet again, your sight will return to you in a state of humiliation and worn out.*﴿

(Al-Mulk: 3-4)

Here, "one above another" means that they are stratified around one center: the outer of which covers and encircles the inner. It does not mean, as thought by some people, that they are arranged horizontally in layers one above the other. May Allah have mercy on al-Yaqa`i who said,

"'*Tibaqâ'* means have layers in such a way that each portion of it coincides with the facing portion of the other layer and no portion of it violates or exceeds this arrangement. The earth is not as such unless it is in the form of a hollow ball and the nearest sky encloses it from all sides as the covering membrane of an egg. Moreover, the second sky encloses the nearest heaven from all sides and so on, until it comes to the Throne of Almighty Allah that encloses all and the *Kursi* (Holy Chair), the bulk of which is as a ring in the wilderness. So, imagine what is under it! This is approved by reliable

astronomers and there is nothing in the Sharî`ah (Islamic law) that contradicts it. Rather, the literal meaning of what is mentioned in the Glorious Qur'an and the Sunnah coincides with this interpretation."

Hadîth 2

Rolling up the Heavens on the Day of Judgment

`Abdullâh ibn `Umar ﷺ narrated that the Messenger of Allah ﷺ said,

"Allah, the Exalted and the Glorious, is going to fold the Heavens on the Day of Judgment and then place them on His right hand and say, "I am the Lord; where are the haughty and where are the proud (today)?" Then He is going to fold the earth (placing it) on the left hand and say, "I am the Lord; where are the haughty and where are the proud today?"[1]

Explanation of the Hadîth

This hadîth is directly related to the meaning of the verse that reads,

> ﴾*They made not a just estimate of Allah such as is due to Him. And on the Day of Resurrection the whole of the earth is going to be grasped by His Hand and the Heavens are going to be be rolled up in His Right Hand. Glorified be He, and High is He above all that they associate as partners with Him!*﴿
>
> (Az-Zumar: 67)

It also coincides with the meaning of the verse that reads,

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[1] Reported by Muslim, "Book of *Sifat* (description) of the Day of Resurrection, Heaven and Hell," hadîth no. 4995.

﴾*And (remember) the Day when We are going to roll up the heavens like a scroll rolled up for books, as We began the first creation, We are going to repeat it, (it is) a promise binding upon Us. Truly, We are going to do it.*﴿

(Al-Anbiyâ': 104)

We certainly believe in the Unlimited and Infinite Divine Power, which nothing can stand on its way. We also believe that the issues of creation, destruction and repeating the creation (the Resurrection), are of the ultimate Unseen (*Ghayb*) about which man can never form a true perception, without being guided by Allah. Nevertheless, we believe that we can raise the level of one of the theories, currently used to explain the creation of the universe, from being a theory to the status of a fact, because there are signs referring to it in the Qur'an or in a sound (*Sahîh*) hadîth, reported by the Prophet ﷺ. Thus, we can prove the scientific theory to be true by means of the Qur'an and Sunnah, and not the other way round.

As for the case of the Hereafter, we believe that it has its laws and rules, which are totally different from those of this worldly life. The laws of this life move slowly, so as to enable man to realize and perceive them, and also to make use of them in populating the earth. As for the Hereafter, it comes all of sudden as the Qur'an mentions, but it is out of Allah's Mercy, that we have in the rocks of the earth and in the sky, material signs that help us understand the possibility of the events that are going to take place in the Hereafter. Of these events is the folding of the Heavens as mentioned in the hadîth of the Prophet ﷺ and in the above-mentioned verses of the Qur'an.

At the beginning of the twentieth century, Astrologers began to observe that the universe is expanding, i.e. the galaxies are moving apart, sometimes with a speed reaching very close to that of light, which is estimated at 300,000 kilometers/sec. This observation led to many arguments until it was finally accepted in the middle of the twentieth century. The scientists deduced from the fact that the universe is constantly expanding that if we go back in time with this process, we will definitely come to a point when matter, energy, time and place would meet at exactly the same one point, infinitely small in size, and extremely huge in mass and energy. Then, they decided that this point must have gone through an explosion in a phenomenon they called the Big Bang. Muslims believe in its occurrence as it is mentioned in the Qur'an,

> ﴾*Have not those who disbelieve known that the heavens and the earth were joined together as one united piece, then We parted them? And We have made from water every living thing. Will they not then believe*﴿
>
> (Al-Anbiyâ': 30)

A very long argument has also taken place about the expansion of the universe; whether it is an indefinitely continuous process, or whether it has an end at which the power of gravity would overcome the power of matter and energy, then the heavens would be rolled up, and all of the matter, energy, time and place would be gathered at one point (collapse again to singularity) similar to that with which the universe started. At this point, we find that the Qur'an intervenes to say the final word supporting the theory of "The Big Crunch" of the universe. Allah, Glorified be He says in the Qur'an,

﴾*And (remember) the Day when We shall roll up the heavens like a scroll rolled up for books, as We began the first creation, We shall repeat it, (it is) a promise binding upon Us. Truly, We shall do it.*﴿

(Al-Anbiyâ':104)

We here notice that the hadîth of the Prophet ﷺ also refers to the rolling up of the Heavens on the Day of Judgment. It is a fact that modern experimental science cannot exceed the stage of putting forward mere theories, and thus the theory of "The Big Crunch", came out as a possible assumption. Nevertheless, it is a theory that could be promoted to the stage of being a fact as it is referred to in the Qur'an and the Sunnah.

Hadîth 3

Stars Secure the Sky

Abû Burdah, narrated that his father ﷺ said, "We offered the sunset prayer (*Maghrib*) along with the Messenger of Allah ﷺ. Then we said, "It would be better to sit and observe the night prayer (*'Ishâ*) along with Allah's Messenger, so we sat down and he came to us and said, ***"Why are you still sitting here?"*** We said, "O Allah's Messenger, we observed the evening prayer along with you, then we decided to sit down and observe the night prayer along with you," whereupon he ﷺ said, ***"You have done well (or you have done right.)"*** Then he lifted his head towards the sky, as he used to do, and said, ***"The stars constitute a source of security for the sky and when the stars disappear there comes to the sky what it has been destined. And I constitute a source of security for my Companions and when I pass away there comes to my Companions what they have been destined. And my Companions constitute a source of security for the Ummah and as they pass away, there comes to my Ummah what (its people) have been destined."***[1]

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[1] Reported by Imâm Muslim, "Book of The merits of the Companions", hadîth no. 4596.

Explanation of the Hadîth

I shall herein, comment on the first half of the hadîth in which the Prophet ﷺ said,

> *'The stars constitute a source of security for the sky and when the stars disappear there comes to the sky what it has been destined."*

The disappearance of the stars means that they will fall and be destroyed. As for the fate destined for the sky, it refers to the time when it is split asunder, cleaved, parted, ripped, fractured, exposed, shaken violently, when it exhales smoke, and becomes like a valueless object.

Stars are celestial bodies spread throughout the nearest heaven (to the earth). Consisting of a mass of gases, stars are spherical or spheroid in shape, blazing, and self-luminous. They are held together by their own gravity even though they consist of a mass of gases. The stars, which are enormous in mass and size, and of extremely high temperatures, radiate both visible and invisible light in all wavelengths.

In their life cycle, stars go through stages of birth, youth and senility before they explode or collapse, and the star totally destroys itself in an immense blast or a huge explosion (Supernova). During this process, stars turn into what is seen as a great cloud or smoke in space that initiates a new star.

Stars spend 90% of their life in the stage of ordinary stars similar to that of our sun, before their explosion, (falling apart or their total destruction.) The last two stages end up with their explosion. Stars are also known as cosmic ovens, inside which chains of nuclear reactions take place. Through this process, known as nuclear fusion, the creation of all the

elements needed by the earth and the nearest heaven, takes place.

In addition to the gravitational forces, which attract the stars of the nearest heaven together, there are other forces, which keep matter intact within the celestial bodies, in the nearest heaven and on earth. Of these forces are the following: The powerful nuclear force, the weak nuclear force, and the electromagnetic force. These four forces keep matter and energy in the visible part of the universe.

Due to the enormous mass of the stars, they tend to control, through the force of their gravity, all that revolve in their orbit, such as planets, asteroids, moons, comets and other forms of matter. Stars are pulled together through gravitational forces, and they gather together in larger cosmic units, which are also pulled together through gravitational forces. If these forces (pulling them together) fall apart, the stars would in turn fall apart and the whole universe accordingly would collapse.

We would thus realize how exceptional the Prophetic expression is:

> *"The stars constitute a source of security for the sky and when the stars disappear there comes to the sky what it has been promised, i.e. it meets the same fate."*

This hadith proves nothing but the truthfulness of the Prophet ﷺ and the Divinity of his source.

Hadîth 4

The Sun Rises from the West

Abû Hurayrah ﷛ narrated that the Prophet ﷺ said,

"For sure, the Hour will not be established until the sun rises from the West; and when people see it then, whoever will be living on the surface of the earth will have faith, and that is (the time) 'when no good will it do to a soul to believe then, if it believed not before."[1]

Hudhayfah ibn Usayd Ghifârî ﷛ narrated that the Prophet ﷺ said (concerning the major signs of the Last Hour),

"..The first major sign to appear would be the rising of the sun from the West, or the coming out of the beast from the earth at forenoon (Duhâ) time, whichever comes out first, the second would appear right after it.'[2]

Explanation of the Hadîth

The enemies of Islam from among the Arabs, Westerners and Orientalists, who do not believe in the Resurrection used to deny the fact that the sun will rise from the West saying that since the beginning of man's existence on earth, the sun

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[1] Reported by Imâm al-Bukhârî, 'Book of Commentary or *Tafsîr* of the Qur'an", hadîth no. 4269.

[2] Reported by Muslim, "Book of the signs *(Ashrât)* of the Last Hour."

rises in the East and sets in the West. They can never imagine that there is a power on earth or in the whole universe that could cause such a tremendous change in the rising and setting of the sun.

Nevertheless, a few years ago, geologists began making a research on the earth's climate prehistorically as recorded on the trunks of trees, in the fossilized remains of animals, and in the sediments of ice blocks, which had slid down on the land from the two poles and from the tops of mountains. They also examined various marine and continental sediments found in the remnants of the earth's rocks and what they still contain of early life signs especially pollen grains, which are kept in great numbers in all types of sediments and sedimentary rocks. They are markedly present in great amounts in marine sediments, river deltas and seashores. Very often these sediments are penetrated by dry surfaces, due to the receding of the seawater or the scarcity of rain. Moreover, these surfaces contain deposits of minerals, which reflect a full image of the structure of the gaseous and aquatic spheres surrounding the earth, as well as the degree of temperature and acidity of each one of them. In addition, the yearly rings of trees (which show age) and the growing lines in animal skeletons represent a great record of climatic changes, which are instantly and accurately recorded in each of them.

In a recent study of climatic changes as they are recorded in the rings of trees, it has been found that each of these yearly rings is actually composed of a large number of rings representing the four seasons, the twelve lunar months of the year, the number of weeks in each lunar month as well as the number of days of each week, and even the day and night of each day.

During the course of this research, it was noticed that the days of the year increase with the passage of time. Researchers realized that the only explanation for this is the increase in the velocity of the rotation of the earth on its axis in front of the sun. This velocity increases the number of days in the year, and makes the length of the day shorter, while the number of seasons and months each year is constant.

Scientists drew many curves that show the number of days in each year throughout the different geological ages. They discovered that the number of days in a year at the beginning of the creation of the earth was more than 2000 days and that the length of the day and night together was less than four hours. It is amazing to see at this point that the Glorious Qur'an refers to this cosmic fact, as Allah, Glorified be He, says,

> ﴾*Indeed your Lord is Allah, Who created the heavens and the earth in Six Days and then He Istawâ (rose over) the Throne. He brings the night as a cover over the day, seeking it rapidly.*﴿
>
> (Al- A`râf: 54)

Taking into consideration that this verse was revealed 1400 years ago, when man knew nothing about the velocity of the earth's rotation on its axis, a fact discovered in the late decades of the 20th century, we undoubtedly, reach the conclusion that the Glorious Qur'an was revealed from Allah and Muhammad ﷺ is His Messenger.

This continuous decrease in the velocity of the rotation of the earth on its axis in front of the sun has been discovered from a study of the growing lines in the skeletons of many animals such as ancient coral reefs and their remnants in the rocks of the latter geological ages. This continuous decrease

in the speed of the rotation of the earth on its axis is explained as being due to friction resulting from the process of ebb and flow and the blowing of the wind in the opposite direction to that of the earth's rotation. Both of these factors act as brakes, which slow down the velocity of the rotation of the earth on its axis at the rate of a fraction of a second per century.

Drawing future curves for the process of the slowing down of the velocity of the rotation of the earth, showed that this process (slowing down of its velocity) must eventually force the earth to change the direction of its rotation (from the west to the east, so the sun will rise from the East and set in the West) until it starts to rotate in the opposite direction, from the East to the West, and then the sun will rise from the West, which is one of the major signs of the Hour, and one of the Prophecies of the Prophet ﷺ. Many enemies of Islam thought this would never happen. However, it has been proven now by modern science that it is a phenomenon that will definitely take place.

We finally need to draw the attention of the reader to the fact that the Hereafter also has its laws, which are definitely different from those of this worldly life. However, Allah's Mercy is extremely evident in leaving for us some of the material evidences in this life that assert the reality of the occurrence of the events of the Hereafter, with all its signs. No wise person can actually imagine that it is possible to calculate the time when the sun will rise from the West by calculating the rate of the slowing down of the earth's rotation on its axis, as the occurrence of the Hour is a Divine event, which is in no need for laws or the slowing down of the velocity of the earth to take place. Truly Allah says,

﴾*They ask you about the Hour (Day of Resurrection): "When will be its appointed time?" Say: "The knowledge thereof is with my Lord (Alone). None can reveal its time but He. Heavy is its burden through the heavens and the earth. It shall not come upon you except all of a sudden." They ask you as if you have a good knowledge of it. Say: "The knowledge thereof is with Allah but most of mankind know not.*﴿

(Al- A`râf: 187)

Finally, peace and prayers be upon Prophet Muhammad who told us, fourteen centuries ago, about the inevitability of the rising of the sun from the West as one of the major signs of the Hour. Then a few years ago, modern science came to discover this fact recorded in plant and animal skeletons. No rational person can imagine that the source of such future cosmic facts fourteen centuries ago could be anyone but Allah, the Almighty; the Creator of the heavens, earth, and all mankind.

Hadîth 5

Eclipse: A Sign of Allah's Power

Abû Mas`ûd ﷺ narrated that Allah's Messenger ﷺ said,

> ***"The sun and the moon do not eclipse because of someone's death but they are two signs amongst the signs of Allah. Whenever you see these eclipses invoke Allah, pray, exclaim, "Allah is Most Great" and give charity."***[1]

`Â`ishah ﷺ narrated that, "There was a solar eclipse during the life-time of Allah's Messenger ﷺ. The Prophet ﷺ led the people in prayer, and stood up and performed a lengthy recital during the prayer. Then bowed for a long while (made a long *Rukû`*). He stood up again and performed another long recital of the Qur'an, but this time the period of standing (*Qiyâm*) was shorter than the first one. He bowed again for a long time but shorter than the first one (*Rukû`*), then he prostrated and prolonged the prostration. He did the same in the second *Rak`ah* as he did in the first and then finished the prayer. By then the sun (eclipse) had cleared. He delivered the *Khutbah* (sermon) and after praising and glorifying Allah, he said,

> ***"The sun and the moon are two signs from amongst Allah's signs and they do not eclipse because of the***

[1] Reported by Imâm al-Bukhârî, "Book of al-Jum`ah (Friday prayer)," hadîth no. 983.

death or life of anyone. Therefore, whenever you see an eclipse, remember Allah and say Takbir (exclaim, Allah is Most Great), pray and give Sadaqah (charity)."[1]

Explanation of the Hadîth

A solar eclipse occurs when the moon passes between the sun and the earth, which causes a total or partial solar eclipse. A total eclipse takes place in a limited zone on that part of the earth directly facing the sun, at which the sunlight dims to resemble bright moonlight within a few minutes. To the north and south of this band or zone, a partial eclipse takes place. The part of the sun, which eclipses keep getting smaller as we get away from the total eclipse band towards the direction of the two poles.

The Prophet ﷺ says in this hadîth,

> *"The sun and the moon do not eclipse because of the death or life (i.e. the birth) of someone but they are two signs amongst the signs of Allah."*

This means that they are two cosmic phenomena, which frequently occur, regardless of the death or life (i.e. birth) of anyone, contrary to what some people used to claim in the Arab Peninsula and other parts of the world. They used to relate the occurrence of these cosmic phenomena to the birth or death of a great person. The Prophet ﷺ in this hadîth totally denies all of these superstitions, and assures that they are cosmic phenomena, which recur frequently.

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[1] Reported by Imâm al-Bukhârî, "Book of *al-Jum`ah* (Friday prayer)," hadîth no. 986.

Science has proven that the moon is followed by a conical shadow, called the umbra, as it blocks the sunrays. In its movement around the earth, the moon's conical shadow passes along with it. At the time of conjunction, which occurs once every lunar month, the moon falls exactly in the middle between the sun and the earth, thus blocking its light totally or partially. Nevertheless, in most of the lunar months, the moon's shadow does not reach the earth, while passing between it and the sun and in such case the sunlight is not blocked. Hence, no eclipse takes place. That is why total solar eclipses are very rare. Sometimes during a solar eclipse the moon falls in the middle between the earth and the sun, and the visible sun narrows to a thin crescent, and the corona appears. At the moment before totality, brilliant points of light, called Baily's beads, flash out.

When the total eclipse takes place, the sky becomes completely dark and the stars become visible in the middle of the day. So in a few minutes, broad daylight turns into what looks like the night, which causes a feeling of panic and depression, not only for human beings, but for all creatures. Birds shelter in their nests, and animals hide in their dens, or get into a state of cautious stillness.

As for the lunar eclipse, it takes place when the earth, being between the sun and the moon, casts a long, conical shadow, called the umbra, with an area of partial shadow called the penumbra around it. This is a phenomenon, which can be observed from all parts of the earth. In most months, the moon passes above or under the umbra, the conical shadow of the earth, and does not enter it. Thus, the lunar eclipse does not take place. During the solar eclipse, the solar energy that reaches the earth decreases and hence the

temperature of the earth drops. However, during the lunar eclipse, the solar energy, which reaches the earth increases, causing the temperature of the earth to relatively increase for a few minutes. Since these phenomena are very accurately calculated, the earth is exposed to extreme dangers that only Allah knows how grave they are. That is why the Prophet ﷺ asked Muslims to invoke Allah, the Almighty, praise Him, exclaim, "Allah is Most Great", and glorify Him. Moreover, the Prophet asked Muslims to pray and pay charity, praying that Allah will protect the earth and its inhabitants from these dangers.

This is the reason why the Prophet ﷺ said in other narrations of the same hadîth, *"Rush to prayer"* and in another narration he said,

> *"These signs sent by Allah do not occur because of the life or death of somebody, but Allah frightens His worshippers with them. So when you see anything thereof, rush to invoke Allah, pray to Him and ask for His forgiveness."*

One cannot help wondering how the Prophet ﷺ could attain such accurate scientific facts, more than fourteen hundred years ago, at a time when people were up to their ears in superstitions and myths. It really is an explicit proof of the Prophet's Divine Message.

Hadîth 6

The Moon Cleft Asunder

Anas ibn Mâlik ﷺ narrated that the people of Makkah asked the Prophet ﷺ to show them a miracle, so he showed them the splitting of the moon, into two distinct parts, that they even saw the mountain of Hirâ' between them."[1]

Explanation of the Hadîth

This incident was narrated by a number of the companions of the Prophet ﷺ, among them were: `Abdullâh ibn `Umar, `Abdullâh ibn `Abbâs and others. The Indian and Chinese calendars have recorded the incident of the splitting of the moon.

A few years ago while I was giving a lecture at the Faculty of Medicine at Cardiff University, in Wales, a Muslim asked me a question about the verses at the beginning of *Sûrat al-Qamar* (the moon), about the splitting of the moon, and whether it is considered as one of the scientific signs which are mentioned in the Qur'an and whether there is any scientific evidence discovered to explain this incident.

My answer was that this incident is considered one of the most tangible miracles, which took place to support the

[1] Reported by Imâm al-Bukhârî, "Book of the virtues", hadîth no. 3365, 3579.

Prophet ﷺ when he was challenged by the polytheists and disbelievers of Quraish, showing them this miracle to prove that he is a Messenger of Allah. Anyway, miracles take place as unusual incidents that break all regular laws of nature. Therefore, conventional science is unable to explain how miracles take place, and if they were not mentioned in the Qur'an and in the Sunnah of the Prophet ﷺ, we would not have been obliged to believe in them. Therefore, we believe that the incident of the splitting of the moon took place exactly as the words of Allah Glorified be Who says,

> ﴾*The Hour has drawn near, and the moon has been cleft asunder. And if they see a sign, they turn away, and say: (This is continuous magic). They belied (this Qur'an), and followed their own lusts. And every matter will be settled [according to the kind of deeds (for the doer of good deeds, his deeds will take him to Paradise, and similarly evil deeds will take their doers to Hell)]. And indeed there has come to them news (in this Qur'an) wherein there is (enough warning) to check (them from evil), Perfect wisdom (this Qur'an), but (the preaching of) warners benefit them not.*﴿
>
> (Al-Qamar: 1-5)

When I finished my speech, a British man from the audience named Dawûd Mûsâ Pidcock, leader of the British Muslim Party, asked to add something to my answer. He said, "It is these verses, at the beginning of *sûrat al-Qamar* that made me embrace Islam in the late seventies." This occurred while he was doing extensive research in comparative religion, and one of the Muslims gave him a copy of translation of the meanings of the Qur'an. When he opened this copy for the first time, he came across *Sûrat al-Qamar*, and he read the verses at the beginning of the *sûrah*, and

could not believe that the moon had split into two distinct parts and they were rejoined, so he closed the copy of the translation and kept it aside.

In 1978 Mr. Pidcock was destined by Allah's Will to watch a program about space journeys, in which the well-known British announcer James Burke, received three of the American space scientists. During the debate, the announcer kept criticizing the immoderate spending by NASA (millions of Dollars) on space projects, while there are millions of people on earth suffering from starvation, diseases and ignorance. The answer of the space experts came to assert that it was these journeys that made it feasible to develop important technology applied in medical diagnosis and treatment, industry, agriculture, and many other fields. During this debate, they referred to the first time that a human being landed on the surface of the moon, and how this trip cost more than $100 million dollars. The scientists went on to say that this journey proved a scientific fact, that if they had spent several times as much as they did to convince people with it, no body would have believed them. This fact was that the moon had been split a long time ago and rejoined, and there is a lot of concrete evidence on the surface of the moon to prove this.

Mr. Pidcock went on to say, "When I heard this, I jumped off my chair, and said this is a miracle which took place fourteen hundred years ago to support Muhammad, and the Qur'an narrates it in such a detailed way. After this long period and during the age of science and technology, Allah employs people (non-Muslims) who spent all this money for nothing but to prove that this miracle had actually happened. Then, I said to myself, this must be the true religion, and I went back to the translation of the meanings of the Qur'an,

reading it eagerly. It was these verses at the opening of *sûrat al-Qamar* that lie behind my reversion to Islam."

This happens at a time when some Muslims claim that the splitting of the moon has not yet taken place, and that it is one of the signs of the Hereafter as the opening of the *sûrah* says, ﴾*The Hour has drawn near.*﴿ They are oblivious to the fact that the Prophet ﷺ said in a hadîth narrated by Imâm Muslim, on the authority of Sahl ibn Sa`d رضي الله عنه that Sahl said, "I heard the Messenger of Allah ﷺ say,

> *"I and the Last Hour are (close to each other) like this (and he pointed by joining his forefinger, (one) next to the thumb and the middle finger (together)."*

Those who deny the incident of the splitting of the moon, use incorrect evidence to support their opinion as they use the verse in sûrat al-Isrâ:

> ﴾*And nothing stops Us from sending the evidences (proofs, signs) but that the people of old denied them.*﴿
>
> (Al-Isra`:59)

This verse is not used in the right context since many perceptible signs and miracles took place during the noble life of the Prophet ﷺ.

Peace and blessings of Allah be upon the seal of Prophets ﷺ, for whom Allah made the moon split into two parts, twice, as an honor for him and to raise his rank and support his message (among his people), and left for us a concrete evidence to prove that this splitting did actually take place.

Hadîth 7

Rain Falls due to the Blessings and Mercy of Allah

Zayd ibn Khâlid al-Juhanî narrated, "The Prophet ﷺ led us in the Fajr prayer at Hudaybiyah after a rainy night. After completing the prayer, he faced the people and said, ***"Do you know what your Lord has said (revealed)?"*** The people replied, 'Allah and His Messenger know best.' He ﷺ said, ***"Allah has said, 'In the morning some of My slaves remain true believers and some become non-believers. Whoever says that the rain is due to the Blessings and the Mercy of Allah has belief in Me and disbelief in the stars, and whoever says that it rains because of a particular star has no belief in Me but has belief in that star."***[1]

Explanation of the Hadîth

The process of rainfall from the clouds is still a mystery for scientists. All they know is that the earth is the richest planet in the solar system, in terms of water. The amount of water in the earth is about 1.4 billion cubic kilometers. The greatest amount of water is found in seas and oceans (about 97.2%) while fresh water is the least in amount. Most of this fresh water (about 2.052 to 2.15%) is in the form of huge blocks of ice on the two poles of the earth and on the peaks of mountains. The remaining fresh water is stored in the rocks of the crust of the

[1] Reported by al-Bukhârî, "Book of Adhân (call to the prayer)," hadîth no. 801.

earth (about 0.27 %), fresh water lakes (0.33 %) and it also takes the form of humidity diffused within the soil (0.18 %), as well as taking the form of diffused humidity in the atmosphere (0.036 %). Running water in rivers and canals constitute the least amount from the preceding (0.0047 %).

Allah, the Almighty, has brought this earthly water out from the bottom of the earth by way of volcanic eruptions, and has distributed it and governs its accurate circulation between the earth and the air (the atmosphere). It is an accurate cycle that stands against the putridity of water because of the existence of billions of living beings that live and die in water. Surely, it is possible that this cycle of water around the earth to become putrid because of the existence of living, dead and rotting organisms.

Allah's Will (Exalted and Glorified Be He) has ordained that this definite amount of water exist in the earth then be distributed accurately between seas, oceans, rivers and lakes, and after that a certain amount of this water is stored in the rocks of the crust of the earth. Moreover, some of this water is present in the form of huge blocks of ice at the mountaintops or spread smoothly in the form of moisture diffused in the air or within solid matter. In fact, this process is governed by absolute accuracy so as to have a sufficient amount of water required for life on the earth, and to achieve a kind of caloric balance on the surface of the earth from place to place and from season to season. More importantly, if this balanced amount of water were to increase a little, the earth would be completely drowned. For a start, the heat of the sun evaporates the water of the earth in the seas, oceans, rivers, lakes, pools and swamps.

The process of evaporation extends to include polar ice caps, the water stored under the crust of the earth, the respiration of man, animals and plants, and other water sources, which then rise as steam to the lower layers of the atmosphere (the zone of climate). Thereby the temperature decreases and the atmospheric pressure decreases leading to the condensation of the steam around delicate molecules of air and dust, known as condensational molecules that help the water of the earth return to the earth in the form of rain, hail, ice, fog or dew. Every year, three hundred and eighty thousand cubic kilometers of water evaporate. Most of this (320 cubic kilometers) is from the surface of the seas and oceans while the least of this evaporated water (60 cubic kilometers) is from the surface of the land. This amount of evaporated water returns to the earth in different averages (284 thousand cubic kilometers fall on seas and oceans and 26 thousand cubic kilometers fall on the land) and the difference in the two cases (36 thousand cubic kilometers) flows out from the land into seas and oceans.

Again, it is worthy to highlight the fact that rainfall from the clouds is still a largely unknown process that remains ambiguous in its details for all scientists. This is due to the fact that this process is carried out by means of a number of invisible operations, and in an indirect way. So, a number of assumptions and theories were put forward to break the code of this phenomenon, such as the impact of the motion of the earthly wind, the dust raised by this wind from the surface of the earth, the collision of charges against each other in one cloud and the collision of separate clouds with each other, as well as the impact of the sun and wind on the atmosphere of the earth in its different layers. Not to mention the Will of the Most Great, the Creator! This is evident in the present hadîth.

It is well-known that the amount of water in the clouds is very little. It does not exceed 2% of the water found in the atmosphere of the earth, which does not exceed 036,-% out of the total amount of water on the earth. The amount of water in the atmosphere of the earth is estimated to be about 15 thousand million cubic kilometers. Water is found in the climate zone taking the form of very small droplets (a little bigger than a micron). These droplets of water stick to the air because of their viscosity and the intensity of their surface tension. This process is carried out in normal clouds that float in the atmosphere helped by the force of the wind without pouring rain on the earth except after the blending of a hot cloud with a cold one or a cloud with a positive charge with one having a negative charge or by a number of hard particles of dust raised by the wind from the surface of the earth, used to inject the clouds and lead to the condensation of steam within these clouds and the falling of rain by Allah's Will.

The rain usually falls in tiny droplets. Sometimes however, it falls in large drops (the diameter of some drops goes beyond 4 – 8 millimeters). These large drops are the result of the condensation of steam around large molecules of dust that grow gradually until they attain this size in succession to the condensation of steam around them.

When all these conditions or some of them are met, they imply that they are predestined and could not have happened at random. It is quite evident that rain stands as a cosmic mystery that cannot be completely decoded by man. However, the greatness of Allah's Might is as clear as daylight especially in the distribution of rain among all parts of the earth's surface by Allah's Will (Glorified and Exalted

Be He). This is emphasized in the present hadîth and in a number of Qur'anic verses,

﴾*O mankind! Worship your Lord (Allah), Who created you and those who were before you so that you may become Al-Muttâqun (the pious). Who has made the earth a resting place for you, and the sky as a canopy, and sent down water (rain) from the sky and brought forth therewith fruits as a provision for you. Then do not set up rivals unto Allah (in worship) while you know (that He Alone has the right to be worshipped).*﴿

(Al-Baqarah: 21-22)

﴾*And it is He Who sends the winds as heralds of glad tidings, going before His Mercy (rain). Till when they have carried a heavy-laden cloud, We drive it to a land that is dead, then We cause water (rain) to descend thereon. Then We produce every kind of fruit therewith. Similarly, We shall raise up the dead, so that you may remember or take heed.*﴿

(Al-A`râf: 57)

﴾*And We send the winds fertilizing (to fill heavily the clouds with water), then caused the water (rain) to descend from the sky, and We gave it to you to drink, and it is not you who are the owners of its stores [i.e. to give water to whom you like or to withhold it from whom you dislike].*﴿

(Al-Hijr:22)

﴾*It is He Who sends down water (rain) from the sky, and with it We bring forth vegetation of all kinds...*﴿

(Al-An`âm: 99)

﴾*Who has made the earth for you like a bed (spread out); and has opened roads for you therein; and has sent down*

water (rain) from the sky. And We have brought forth with it various kinds of vegetation.﴿

(Ṯâ-Hâ: 53)

﴾*And We sent down from the sky water (rain) in (due) measure, and We gave it lodging in the earth, and verily, We are Able to take it away.*﴿

(Al-Mu'minûn: 18)

﴾*And it is He Who sends the winds as heralds of glad tidings, going before His Mercy (rain), and We send down pure water from the sky*﴿

(Al-Furqân: 48)

Hadîth 8

Every Year Draws the Same Amount of Rain

Ibn Mas`ûd ﷺ narrated that the Prophet ﷺ said,

"Rainfall in one year is no less (in amount) than that falling in another year."[1]

Explanation of the Hadîth

This hadîth was also reported by al-Hâkem in his book "*al-Mûstadrak*"[2], narrated by ibn `Abbâs ﷺ, *"Rainfall in one year is no less (in amount) than that falling in another year, it is only that Allah distributes the rain (throughout the earth)."* The first narration of this hadîth is Mawqûf[3] and related only to Ibn Mas`ûd, and the second narration of al-Hâkim, is Mawqûf, and related only to Ibn `Abbâs ﷺ, and this incited some hadîth scholars to try to classify this hadîth as being Da`îf (weak) as they could not perceive its scientific inference. Nevertheless this hadîth has the precedence in referring to a scientific sign, fourteen hundred years before modern science actually discovered its secret.

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[1] Reported by Imâm Bayhaqî in his *"as-Sunan al-Kubrâ"*, part 3, p. 363, Indian edition.

[2] *Part 2, p. 403 (Indian ed.).*

[3] Hadîth *Mawqûf* is that which the companion does not connect it to the Prophet ﷺ, so the narration is restricted to the companion.

After performing extensive studies to estimate the amount of water present on the surface of the earth, it was found to be enormous, as it was estimated to be 1360 million cubic kilometers. Most of this water (97.2%) is in the form of salty water in seas and oceans, while the rest of it (2.8%) forms the fresh water in its three forms (solid, liquid and gas). 2.15% of the total amount of water on earth is in the form of glacier deposits at the two poles[1], and on top of their mountains. The rest of the earth's water, which is about 0.65% of the total amount of water on earth, is mostly stored as groundwater in the lithosphere[2]. Next to it, comes the water of fresh water lakes, then the water stored in the form of humidity in the soil of the earth. The remaining amount is water vapor in the gaseous atmosphere, and lastly the water running in rivers and their headstreams.

The world ocean[3] covers approximately 71 percent of the earth's surface, estimated to be about 510 million cubic kilometers, which means that the world ocean on the earth is about 361 million cubic kilometers, while the solid area of the earth's surface is estimated to be 149 million cubic kilometers.

Therefore, the rate of evaporation from surface water is estimated to be around 320,000 cubic kilometers of water per year, while the rate of water evaporating from the soil is estimated to be almost 60,000 cubic kilometers. After adding these two figures together, we realize that the water cycle between the earth and its atmospheric layer is about 380,000

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[1] Either of the regions contiguous to the extremities of the earth's rotational axis, the North Pole or the South Pole. (Reviser)

[2] The lithosphere includes the crust and the upper mantle of the earth. (Reviser)

[3] The three major subdivisions of the world ocean are the Atlantic Ocean, the Pacific Ocean, and the Indian Ocean. (Reviser)

cubic kilometers per year. Most of this amount of water evaporates from tropical areas, where the average temperature per year reaches 25°C.

When the water evaporates from surface water and soil, it rises up due to its low density, and then air currents drive it to the troposphere; the lowest layer of the earth's gaseous atmosphere and location of all the earth's weather. The troposphere is characterized by a marked decrease in temperature as the altitude increases until it reaches - 80 °C over the equator. In this cold layer the water vapor, rising from the earth, condenses (with the will of Allah) and then comes back to the earth in the form of rain, water, snow, hail, or drizzle (whether in the form of dew or fog).

When this water falls back to the earth, it is distributed by Allah (Glorified be He), with Perfect Wisdom, as the amount of water precipitated into wet land surface is higher than that evaporating from it (96,000 cubic kilometers precipitate into the earth, compared to 60,000 cubic kilometers which is the total amount of water evaporating from its surface). On the other hand, the amount of water precipitating into seas and oceans is much less than that evaporating from their surfaces (284,000 cubic kilometers precipitate into them, in comparison to 320,000 evaporating from them). The difference between the last two figures is exactly the same difference between the amount of rain and the evaporated water on earth, which is almost 36,000 cubic kilometers of water that flows from the solid land to the seas and oceans every year.

The water cycle throughout the earth is a miraculous one, which acts as a testimony to the Absolute Ability of the Creator, and the perfection of His Creation. The amount of water is all in all constant and is accurately calculated to

fulfill the needs of life on earth. This hydrologic cycle, which alternates between evaporation and rainfall, also purifies the water of the earth, in which billions of individuals, representing different forms of life on earth, live and die. It also helps keep the temperature balance on the surface of the earth, and reduces the intensity of the heat of the sun in summer. This in turn, reduces the difference between the temperature in summer and that in winter, in order to preserve the life on earth in all its different forms.

Since the total amount of the earth's water evaporating into its gaseous atmosphere, is fixed every year, and the total amount of water vapor contained in this layer is also constant throughout the year, then the total amount of rain precipitating into the earth also remains constant every year, even though its amount varies from one area to the other, depending on the Will of Allah. The average amount of rain precipitating into the earth's surface today amounts to 85.7 cubic cm. per year. The amount of rain varies between zero in the dry and arid desert areas, and 11.45 cubic meters of water precipitating into the Hawaiian Islands per year.

Man could only realize these critical remarks, at the end of the 20th century, but his knowledge was preceded by the Ahâdîth of the Prophet ﷺ in which he said,

> *"Rainfall in one year is not less (in amount) than that falling in another year; it is only that Allah distributes the rain (over the earth)".*

The source of this scientific fact, which was stated by the seal of the Prophets and Messengers ﷺ fourteen centuries ago, could only be Divine Revelation. Peace and blessings of Allah be upon him, his family and companions and whoever follows his guidance and his call (*Da`wah*) till the Day of Judgment.

Hadîth 9

Iron, Fire, Water and Salt, Descended from Heaven

Imâm ad-Daylamy in "*al-Firdaws*", Imâm as-Siûtî in "*Jam` al-Jawâmi`*", Ibn Kathîr in "*al-Kâfî ash-Shâfî fî Takhrîj Ahâdîth al-Kash-shâf*", Imâm al-`Aglûnî in "*Kashf al-Khafâ*" and Imâm al-Qurtûbî in his "*Tafsîr*" reported that the Prophet ﷺ said,

> ***"Allah has sent down from the heavens to the earth four blessed things: Iron, fire, water and salt."***

Explanation of the Hadîth

Even though this hadîth is weak concerning its *Isnâd* (chain of narrators), it still has an early reference to a great scientific sign. People who heard this hadîth at the time of the Prophet ﷺ were able to perceive the idea of fire, water and salt being sent from heaven to earth. Nevertheless, they could not perceive the idea of iron being sent from heaven to earth, even though the Qur'an refers very clearly to this issue, as Allah, Glorified be He, says,

> ﴿*And we sent down iron wherein is mighty power as well as many benefits for mankind ...*﴾
>
> (Al-Hadid: 25)

That is why most of those who explained this Qur'anic verse and this hadîth, interpreted the "sending down" as being a metaphor to refer to the creation of iron.

However, in the last decades of the 20th century, astronomers and astrophysicists started to study the chemical structure of the perceived part of the universe. To all their surprise they found that the most predominant element is Hydrogen gas (the lightest and most simple element), forming 74% of the matter of the perceived universe. Then, comes Helium gas (the second element in the periodic table), which forms 24%, and the rest of the elements (estimated to be 105 elements) form less than 2% of the matter of the universe. This observation led to a logical deduction, that all known elements were created from Hydrogen gas, by its self-condensation, and by the fusion of its nuclei.

It has been proven that the sun's fuel is hydrogen gas whose nuclei fused to form the nuclei of Helium, thus releasing an enormous amount of energy. This released energy causes the core of the sun to have a temperature estimated to be almost 15 million degrees centigrade, the sun's surface to have a temperature of 6,000 degrees centigrade, while the fire flames bursting from the inside of the sun, have a temperature of almost million degrees centigrade. It has also been proven that nuclear fusion inside the core of the sun never produces any heavy elements, let alone producing iron. The only element, which is produced inside the sun through this fusion process, is Helium along with a small amount of the elements, which follow Helium in the Periodic Table.

The question, which arises here, is: where has all this enormous amount of iron come from? This amount exceeds 1/3 of the mass of the earth which is estimated at 6,000 million million million ton (i.e. $6 \times 10 \times 35.9 = 2{,}154 \times 10$ ton of iron). Extensive studies proved that stars go through

several stages in their life span. In some of these stages, stars become very luminous, and are known as "Novas" and "Supernovas", and that the temperature of the star's core at that stage exceeds tens of billions of degrees. The cores of these "Novas" and "Supernovas", are the only place known to us in the perceived part of the universe, where these nuclear fusion reactions take place, until the core of the star transforms totally into iron. Through this transformational process, the total energy of the star is used up leading to its explosion, and the scattering of its parts throughout the universe.

Throughout this process, iron reaches many celestial bodies, such as the earth, exactly the same way as iron meteors reach the earth nowadays. This accurate observation eventually led to an accurate theory, which presumes that when the earth was separated from the sun (or from the celestial cloud which is the origin of our solar system), it was nothing but a pile of ash, that had no elements higher than Aluminum and Silicon, and then it was bombarded by a stream of iron meteors, rocky meteors and other meteors formed from rocks and iron. Due to the high density of these meteors, (which is higher than that of the earth in its preliminary ash status) they moved down to the center of the pile of ash, where they melted because of their homoeothermic state. This led to the fusion of the pile of ash dividing it into seven earths: A hard core (90% iron, 9% Nickel, 1% other elements), and a soft liquefied core (which has the same chemical structure). Next to that are three consecutive spheres (mantles), where the ratio of iron decreases as you go from the inside to the outside. Following these spheres is the lower part of the lithosphere, followed by

the upper part of the lithosphere (i.e. the earth's crust which contains 5.6% iron).

It is through these accurate observations that it has been proven that all of the iron on the earth has been literally sent down from heaven, assuring what was mentioned in the Qur'an and the h̲adîth of the Prophet ﷺ.

If were it not for this iron, the earth would not have had this magnetic field, which holds its gaseous atmosphere and its liquid hydrosphere as well as all other forms of life on its surface. If were it not for the iron being sent down, there would be no life on earth as iron forms a very important constituent of the hemoglobin of man and many other animals. It also forms an important constituent of chlorophyll, which is vital for the life of plants.

This critical scientific sign found in the Glorious Qur'an and in this Prophetic h̲adîth, that came fourteen hundred years ago, testifies to the true Prophethood of Muh̲ammad ﷺ and the Divinity of his Message.

Hadîth 10

Mountains to Stabilize the Earth

On the authority of Anas ibn Mâlik ﷺ, who said: the Prophet ﷺ said,

> ***"When Allah created the earth, it started to shake. So He created the mountains, fixing them into it, therefore it stabilized. The angels then wondered about the hardness of the mountains asking, "Allah, is there any thing in Your creation which is harder[1] than the mountains? He said," Yes, iron." Then they asked, "O Allah, is there anything in Your creation which is harder than iron?' He said, "Yes, fire." They asked, "O Allah, is there anything in Your creation which is harder than fire? He said, "Yes, water." They asked, 'O Allah, is there anything in Your creation which is harder than water? He said, "Yes, the wind." They then asked, "Is there anything in Your creation which is harder than the wind?" He said, "Yes, a man who gives charity with his right hand, concealing it so that no one can see him."[2]***

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[1] Harder in creation.

[2] Reported by at-Tirmidhî, "Book of Tafsîr (commentary) on the Qur'an", hadîth no. 3291.

Explanation of the Hadîth

This noble hadîth coincides, both in form and in content, with the saying of the Ever-Truthful,

﴾*And the mountains He has fixed firmly, 'to be' provision and benefit for you and your cattle.*﴿

(An-Nâzi`ât: 32-33)

This context is repeated in nine other verses of the noble Qur'an, (namely ar-Ra'd, 3, al-Hijr, 19, an-Nahl, 15, al-Anbiyâ', 31, an-Naml, 61, Luqmân, 10, Fussilat, 10, Qâf, 7 and al-Mursalât, 27) which signifies the importance of the preparation of the earth to be populated.

The word 'Earth' recurs in the noble Qur'an and in the Prophet's Ahâdîth referring to three other meanings according to the context. Sometimes it refers to the whole planet and at other times, to the dry mass on which we live, while at some other times, it indicates the topsoil covering the dry land rocks.

Scientists have differed greatly in their understanding of the role of the mountains in stabilizing the earth. This difference arises because the total agglomerate of the mountains above the earth's surface, gigantic as it is, amounts to nothing when compared to the whole mass of the earth, which amounts to about six million trillion tons. Besides, the length of the mountains, great as it is, does not amount to much in relation to the radius of the earth, as the difference between the highest mountaintop on earth,[1] and the deepest

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[1] Mount Everest, in the Himalaya chain, whose altitude is 8,848 meters.

oceanic depression[1] is almost twenty kilometers (19,715 kilometers) while the Hemisphere is 6,378,160 kilometers. Hence, the geomorphology of the earth seems minute in comparison to its radius (19.715), with a percentage not exceeding 0.03%.

A logical question therefore arises: how can the mountains stabilize the earth, while their mass and dimensions are so small when compared to the earth's mass and dimensions?

It was not until the mid sixties that the answer became known. It appeared that the lithosphere runs through a tremendous network of faults that extends for tens of thousands of kilometers, wholly encompassing the earth. They vary between 65 and 150 kms in depth. Therefore, they result in rupturing the lithosphere into a number of isolated plates leveling with these faults. These plates float over a supple, half-molten, highly dense and viscid layer known as the earth's asthenosphere. This layer abounds with active thermal currents taking the form of violent vortexes of convection currents. They drive the plates away from each other, or bring them into collision with such velocities that make it impossible to live on.

The violent motion of these plates is only calmed through the consecutive formation of mountain chains till they reach their final stage. This is achieved by completely consuming the ocean platform that separates two remote continents. One continent pushes the platform under the other continent till the two collide compressing the rock aggregate between them into great mountain chains extending with their wedges,

[1] Marianne trench near the Philippine islands which is 10,867 meters under sea-level.

which fasten the rocks of both continents together just like a wedge fastens down a tent.

This process occurred when the Indian Continent moved towards Asia. They collided resulting in the formation of the highest and most recently formed, Himalaya Mountains.

Concerning the earth as a planet, we know that the rotational motion around its axis has changed its completely circular shape into a spheroid, slightly bulging at the equator, and slightly flat at the poles. This equatorial protrusion of the earth caused the rotational axis to change its direction in a slow motion called 'Precession'. The term refers to the slow gyration of Earth's axis around the pole of the ecliptic, caused mainly by the gravitational pull of the sun, moon, and other planets on Earth's equatorial bulge. The mountain chains with their deep roots in the lithosphere, (whose depth comes to about ten to fifteen times their height above the earth's surface) tend to subside these violent motions, lessen the powerful staggering of the earth's rotational axis and make the earth more stable and orderly in its rotation around the axis. The mountains also, attenuate the violent movement of the earth in such a way that a tire attenuates percussion during rotation.

This is a clear example of the scientific inimitability in the Prophet's hadîth in which he says, *"When Allah created the earth it started to shake. So He stabilized it with mountains"*. As it was mentioned before, the noble hadîth accords, in form and in content, with ten verses of the noble Qur'an.

Hadîth 11

Fire Under the Sea

On the authority of `Abdullah ibn `Amr ibn al-`Âs that the Prophet ﷺ said,

> ***"No one should sail on the sea except the one who is going to perform Hajj or `Umrah, or the one who is going to fight in Allah's path for under the sea there is a fire, and under the fire there is a sea".***[1]

Explanation of the Hadîth

This honorable hadîth coincides with the Qur'anic oath at the beginning of the chapter of *at-Tûr* (The Mount) in which Allah, the Almighty, swears - in spite of the fact that He has no need to swear - by the burning sea. Almighty Allah says,

> ﴾*By the Mount. And by the Book Inscribed. In parchment unrolled. And by the Bait-ul-Ma'mur (the house over the heavens parallel to the Ka'bah at Makkah, continuously visited by the angels). And by the roof raised high (i.e. the heaven). And by the burning sea. Verily, the Torment of your Lord will surely come to pass. There is none that can avert it.*﴿
>
> (At-Tûr: 1-8)

[1] Reported by Abû Dâwûd, *Sunan*, "Book of Jihâd," hadîth number: 2489.

When the Ever-Glorious Qur'an was revealed, the Arabs could not perceive the connotation and the meaning of swearing by the burning sea, for the verb "burn" means to destroy or damage by fire. Furthermore, fire and water are bitter enemies as water extinguishes fire and heat vaporizes water. How is it possible then for such opponents to live together? How is it possible for opposites to unite and none of them overpowers the other?

The Arabs then tended to refer the whole matter to the Day of Judgment in the light of what is mentioned at the chapter of *at-Takwîr* (The Folding Up) in which Almighty Allah says,

﴿*And when the seas shall be burnt.*﴾

(At-Takwîr: 6)

However, this is not true, as the verses at the beginning of the chapter of *at-Takwîr* refer to the future events of the Day of Judgment while the oath at the beginning of the chapter of *at-Tûr* refers to realistic events in our life. Therefore, there is no comparison.

This has led a number of interpreters to look for another meaning for the verb "*Sajjar*" instead of "burn". They were pleased to know that it has another meaning; "to swell up", as they are now able to interpret the verse saying that Allah has told humanity that He has filled oceans and seas with water and prevented them from overflowing over land. Actually, this honorable hadîth asserts that in this worldly life, there is a fire under the sea and there is a sea under the fire.

The Prophet ﷺ never sailed over the sea during his lifetime, so what obliged him to talk about an unseen matter, except that Almighty Allah ordered him to do so. Almighty Allah knew through His Comprehensive Knowledge that

someday man would discover this amazing scientific fact, so He mentioned it in the Ever-Glorious Qur'an and informed His honorable Prophet about it so that it would remain a sign asserting that the Ever-Glorious Qur'an is Allah's Words and His final Prophet's words that were revealed to him. Allah, the Almighty, says,

﴿*He (Muhammad ﷺ) does not speak of (his own) desire.*﴾

(An-Najm: 3)

Following World War II, scientists roamed oceans and seas searching for some minerals whose reservoirs were near to be exhausted because of the extravagant materialistic human civilization. They were astonished to find that many volcanic mountain chains extended throughout all oceans along thousands of kilometers and they called them the Mid-ocean Mountains. By studying these oceanic mountain chains, it became clear that they were formed as a result of violent volcanic eruptions through a huge net of deep faults that split the rocky crust and completely surrounded it. These faults were mainly centered on the ocean floor. Also, it became evident that this net of faults extends to more than 64,000 kilometers and their depth reaches about 65 kilometers penetrating the rocky crust and reaching the weak layer known as the zone of weakness (the asthenosphere). In the asthenosphere, the rocks are in a partially molten state with relatively high density and viscosity. The hot currents drive these enormous tons of rocks to the ocean floor and to some sea bottoms such as the Red Sea where the temperature exceeds 1000° c. These rocks are estimated to amount to millions of tons pushing the ocean water to the right and left, in a phenomenon known by scientists as "the phenomenon of expanding and re-forming the sea and ocean floors." The

areas resulting from the process of expansion are filled with this magma, which leads to fire on the ocean floors and some sea bottoms.

One of the phenomena that scientists have failed to find an answer to is how the water of oceans and seas cannot put out the magma! Moreover, how is it that this magma, in spite of its extreme temperature, is unable to vaporize seas and oceans?

This balance between the opposites: fire and water on the ocean floors (including the South Atlantic Ocean and the Arctic Ocean), and some sea bottoms, is a clear witness to the Unlimited Power of Allah.

In a project to employ the mineral wealth at the bottom of the Red Sea, where volcanic eruptions violently take place and enrich the sediments of its sea floor, a research ship threw down a metal hook to obtain samples of the clay. When this metal hook got out of the water, no one could touch it because of its extreme heat. When they opened it, they found that the temperature of the clay and hot vapor exceeds 300° c. Therefore, the scientists came to know that the volcanic eruptions in the ocean floors, and some sea bottoms greatly exceed all those found on land. Also, it was proven with clear-cut evidence that Almighty Allah brought out all water from the land. Moreover, the magma in the asthenosphere, and below it, contains a huge amount of water that exceeds all that is found on the surface of the earth. .

Thus, we see the magnificence of this honorable hadîth in which the Prophet ﷺ stated and clarified some facts about our planet. Man was only able to reach these facts a few years ago.

Hadîth 12

The Miraclous Coccyx

Abû Hurayrah ﷺ narrated that Allah's Messenger ﷺ said,

***"The earth would consume every part of the son of Adam (after his death) except for one bone; the coccyx (the bone at the base of the vertebral column) from which he is created and from which his body will be reconstituted on the Day of Resurrection."*[1]**

Explanation of the Hadîth

In a number of Prophetic Ahâdîth, the Prophet ﷺ mentioned that "*`Agbu adh-Dhanab*" is a small bone as small as the mustard seed at the base of the spinal column. It is a remnant of the primary strand from which the human body is created in the embryonic stage, and it remains after his death and even after the decomposition of his body. It is this coccyx from which man will be brought back to life on the Day of Resurrection. The Prophet ﷺ asserted that Allah will send water from the sky and then the dead bodies will grow like vegetation grows. There is nothing of the human body that does not decay except one bone; the coccyx, a small triangular bone at the base of the spinal column in human

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[1] Reported by Muslim, "Book of the signs *(Ashrât)* of the Last Hour." hadîth no. 5254.

beings of which the human body will be recreated on the Day of Resurrection.

It is obvious that the issue of the decomposition of bodies, is a general rule, with the exception of the bodies of the prophets and the martyrs as well as each Mu'adhin (caller to the prayer), who seeks his reward only from Allah, as Imam Ibn Hajar mentioned, relying on the Ahâdîth of the Prophet ﷺ.

The Prophet ﷺ foretold a scientific fact that was discovered only a few years ago. Specialists in embryology have proven, as Dr. Muhammad `Aly el-Bar said (in an extensive research) that the human body is created from a very delicate strand called "The primary strand." This is created, with the Will of Allah on the 15^{th} day of the fertilization of the ovum and its implantation in the wall of the uterus. When this strand is found, all the organs of the embryo start to be formed, especially the nervous system, the initial parts of the vertebral column and the rest of the body parts because Allah has given this strand the ability, to stimulate the cells to start to divide, differentiate from each other and acquire their own specific characteristics. It also helps them accumulate together in their specialized tissues and full organs, which complement each other in their cooperation to perform all bodily functions.

It has been proven that this preliminary strand decomposes (after man's death) except for a small part (the origin of the coccyx), which remains at the end of the vertebral column (or in the vertebra known as the coccyx) and this is what is meant by *"`Agbu adh-dhanab"* in the hadîth.

When man dies, the whole body decomposes except for this part, from which – as mentioned in the hadîth - man is recreated, exactly as a plant germinates from a seed. This

process takes place, when, at the time of Resurrection, special rain falls from the sky, by the Will of Allah, The Almighty.

A group of Chinese scientists proved in some of their laboratory experiments that it is impossible for this part *"`Agbu adh-Dhanab"* (the end part of the coccyx), to totally perish. They tried to dissolve it chemically in the strongest acids, through burning, pounding, and by subjecting it to various types of radiation. This definitely proves that the hadîth of the Prophet ﷺ is true and precedes all scientific experiments by 1400 years.

Hadîth 13

Man's Creation

`Abdullâh ibn `Umar ﷺ narrated that "A Jewish man passed by the Messenger of Allah ﷺ while he was talking to some of his Companions. Some people from Quraysh said to the Jewish man, "O Jewish man! This man (referring to the Prophet ﷺ) claims that he is a Prophet." Thereupon the Jewish man said, "I shall ask him about something that only a Prophet would know." He then came towards the Prophet ﷺ, sat down and said, "O Muhammad! From what is man created? The Messenger of Allah ﷺ answered him saying, *"O Jewish man! A man is created from the union of both the sperm of man and the ovum of woman. As for the sperm of man it is thick and from it bones and nerves are created. And as for the woman's ovum, it is thin and from it flesh and blood are created."* The Jewish man then stood up and said, "This is what those (the Prophets) before you used to say."[1]

In another narration, Abû Sa`îd al-Khudrî ﷺ reported that Allah's Messenger ﷺ was asked about `azl or Coitus interruptus, whereupon he said, *"The child is not created from all the seminal discharge and when Allah intends to create anything, nothing can prevent it (from coming into existence)"*[2].

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[1] Reported by Imâm Ahmad in his *"Musnad"*, hadîth no. 4206.
[2] Reported by Imâm Ahmad, hadîth no. 11450.

Explanation of the Hadîth

The basics of these scientific facts, which actually represent the core of embryology, were only discovered at the end of the 18th century. Moreover, it took more than two centuries for the basics of this science to be established and accepted by embryologists. To the surprise of all, the Prophet ﷺ talked about these facts in such an accurate, comprehensive and scientific manner at the beginning of the seventh century A. C., i.e. more than ten centuries before they were actually discovered.

Until the end of the 18th century, people believed that the human being is created in full shape, but in a very small size from the menses blood. However, after the discovery of the ovum, they said that the human being is created fully inside the ovum exactly as a chick is created inside the egg. But after the discovery of the sperm, they started to say that the embryo is fully created inside the head of the sperm, even though it is extremely minute. This argument soon faded, with all its misconceptions, at the end of the 18th century when it was discovered that the sperm and the ovum, both take part in the process of the formation of the fertilized egg, from which the embryo is created. This fact was unanimously agreed on only at the end of the 19th century.

In the 20th century, it was discovered that from millions of sperms contained in the ejaculation of the male organ per minute, very few sperms manage to reach the uterus, and among those only one sperm manages to unite with and fertilize the ovum. From this fertilized ovum, the "*Nutfah*

Amshâj" (mixed drop) is formed. This *Nutfah*[1] (zygote) has been accurately described by Allah, Glorified be He, in the Qur'an. The ovum is part of the woman's discharge (liquid secreted at the time of intercourse), and that is why the Prophet ﷺ said, *"The child does not come from all the seminal discharge"* which reflects one of the scientific signs in the Prophetic Sunnah.

The Ahâdîth mentioned here are supported by verses from the Qur'an. Allah, the Almighty, says,

> ﴾*Man We did create from a quintessence (of clay); Then We placed him as a drop of sperm (Nutfah) in a safe lodging. Then We made the drop [Nutfah] into a leech like structure [`Alaqa]. Then out of the leech like structure, a chewed lump [Mudghah]. Then out of the chewed lump bones, and We clothed the bones in flesh. Then we developed out of it another creature. Therefore, blessed be Allah, the best of those that create*﴿
>
> (Al-Mu'minûn: 12-14)

And says,

> ﴾*Surely, We created man from a mixed (Amshâj) drop.*﴿
>
> (Al-Insan: 2)

And says,

> ﴾*O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honourable of you with Allah is that (believer) who has At-Taqwa [i.e.*

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[1] The drop or *Nutfah has been* be interpreted as the sperm, but Dr. Keith L. Moore, (the famous Canadian embryologist), believes that a more meaningful interpretation would be the zygote, which forms by the union of a mixture of the sperm and the ovum ("The mixed drop"). This is supported by the Qur`an which says, *"a human being is created from a mixed drop."*

one of the Muttaqûn. Verily, Allah is All-Knowing, All-Aware.﴿ (Al-Hujurât: 13)

And says,

﴾*O mankind! If you are in doubt about the Resurrection, then verily! We have created you from dust, then from a Nutfah, then from a clot ('Alaqah), then from a little lump of flesh (Mudghah), some formed and some unformed that We may make (it) clear to you. And We cause whom We will to remain in the wombs for an appointed term, then We bring you out as infants.*﴿

(Al-Hajj: 5)

That is why Muslim scholars have always been certain about these scientific facts mentioned in the Qur'an and the Sunnah of the Prophet ﷺ, whereas western scientists kept on searching for the truth and stumbling in the darkness of superstitions and legends for more than ten centuries.

Imâm Ibn Hajar al-`Asqalânî, states in his interpretation of the aforementioned hadîth and the relevant ones, "Many anatomists claim that the male's semen has no role in the creation of the child, except for the conception and that it is formed from the menses blood. But, the Ahâdîth mentioned in this chapter, proves the falsehood of this claim."

Imâm Ibn al-Qayyim confirms the opinion of Ibn Hajar as he asserts in his book "*at-Tibiyân fî `Ulûm al-Qur'an*", "The child is not created from the male's semen alone, unless it is mixed with another substance from the female."

All of these scientific facts mentioned in the Qur'an and the Sunnah, ten centuries or more ago, only assure that the Qur'an is the Word of Allah The Creator, and that His Messenger is the seal of the Prophets, ever supported by Divine Revelation.

Treasures in the Sunnah

Chapter Two

Plants

H̲adîth 1

Siwâk: a Tool for Purification

Abû Hurayrah ﵁ narrated that Allah's Messenger ﷺ said,

"If I had not found it hard for my followers or the people, I would have ordered them to use the Siwâk before every prayer."[1]

`Â'ishah ﵂ narrated that the Prophet ﷺ said,

"(Using) the Siwâk cleanses the mouth and brings Allah's Satisfaction."[2]

Explanation of the H̲adîth

The Prophet ﷺ urged all Muslims to use the *Siwâk*, at the time of each prayer (i.e. at least 5 times per day and night). The *Siwâk* (or the Miswâk) is a root taken from a small tree or a shrub called "*al-Arâk*" (Salvadore Persica). It may also be taken from other bushes or shrubs such as the wild olive (known as *al-`Utm*), or from "*as-Sambur*" bush. Nevertheless, the best *Siwâk* is that taken from the subterranean roots of "*al-Arâk*" bush. The *Mîswâk* may also be taken from green twigs, but they are of a lesser quality than the ones taken from the subterranean roots.

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[1] Reported by Imâm al-Bukhârî, "Book of *Jum`ah*,(Friday prayer)", h̲adîth no. 838.

[2] Reported by Imâm Nasâ'î in his Sunan, "Book of *T̲ahârah* (Purification)."

The "*Arâk*" shrub grows in the Arabian Peninsula, and in other dry areas in West Asia and North Africa. It has many branches and green leaves with a faint yellow color. It also has delicate blossoms and fruit known as "*Kabâth*". Those fruits are like small balls in shape, starting red in color but gradually turning black, and contain an appetizing spicy matter. The Prophet ﷺ recommended using it regularly in many of his Ahâdîth.

Lab tests have proven that the "*Arâk*" (*Miswâk*) stick (the root bark) contains many chemical substances. These substances are highly effective in maintaining oral hygiene because they possess antibacterial properties thus protecting the teeth from decay as well as the gums against bacterial plaque (gingivitis).

Of these substances are: tannic acid, mustard oil and glucose, which have a pungent odor and a warm sharp taste. In addition to these chemicals, "*Arâk*" contains other aromatic substances, resins, sugary substances (saccharides), minerals, and natural plant fibers containing sodium carbonate, which is one of the ingredients used in making toothpaste.

Such information was not available at the time of the Divine Revelation, and not even for centuries later. The fact that the Prophet ﷺ recommended using the *Siwâk* at the time of each prayer, gives him ﷺ precedence in being the first to tackle such means of keeping proper oral and dental hygiene, and protecting the mouth and teeth against harmful bacterial infections. It also shows the Prophet's ﷺ concern with oral hygiene, as the mouth is the passage through which food passes to the digestive system in the human body. When the food is chewed inside the mouth, remnants of food stick between the teeth and the gums. Such remnants of food, if not

cleaned properly, will decay and fill the mouth with fungi and germs that may cause several diseases, in addition to halitosis (the condition of having stale or foul-smelling breath).

That is why the Prophet ﷺ, advised us to use the Siwâk, at the time of each prayer, to cleanse the mouth and teeth from food remnants, and at the same time to have fresh breath. The use of the Mîswâk also protects the teeth and the rest of the body from being infected with many diseases,

Again, we must ask ourselves, who taught the seal of the Prophets ﷺ the benefits of the *Siwâk*, fourteen centuries ago so that he recommended its use at the time of each prayer? At that time no one ever knew of the dangerous effect remnants of food have on the mouth and teeth! Also, at that time, nobody had the slightest idea about the chemical structure of the "*Arâk*" tree in particular. It was only discovered a few years ago at the end of the 20th century!

The only source for his knowledge ﷺ could only be Allah, The Creator, Praise and Glory be to Him.

Hadîth 2

The Black Cumin Seed is a Remedy for Every Disease

Abû Hurayrah ﷜ narrated that he heard Allah's Messenger ﷺ saying,

> ***"In the black cumin seed (Nigella sativa seed) there is a healing for every illness except death."***[1]

Explanation of the Hadîth

The black cumin seed is that of an annual Eurasian herb of the genus Nigella that grows in the Mediterranean region and is also planted in many countries round the world. Its scientific name is "Nigella sativa" and is known by various names in different countries. It is known in Egypt as "*Habbat al-Barakah*", in the Levant (*ash-Shâm*) as "*al-Qazhah*", in Yemen as "*Qah-tah*", in Morocco as "*Sânog wa sînog*" or as "*Zararah*", in Persia as "*Shunîz* or *Shinîz*", or as "*Syah Danah*" and is also called "Black Cumin" and "The blessed seed." It is a cotyledonous seed, black and spicy and is often used as a spice to improve the food's taste.

This Prophetic hadîth has urged many Muslim scholars and physicians throughout the ages to carry out research about the possibility of making use of this blessed seed in the treatment

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[1] Reported by Imâm al-Bukhârî, "Book of Medicine," hadîth no. 5256.

of some diseases, as the word “heal”, is mentioned in these Ahâdîth in an indefinite form. Some scholars assert that it is not meant to heal any disease and that the expected percentage of cure varies according to the type of disease and its intensity. Nevertheless, Dr. Ahmad Ahmad al-Qâdî, a Muslim Egyptian scientist who immigrated to the USA, checked all of the Ahâdîth related to the black cumin seed, with a critical medical investigation. He said, "A seed that is a healing for every illness except death, must have a close relationship to the immune system employed by Allah to defend the human body against invaders causing disease.” This scientist carried out a study on the relation between this seed and the immune system on several patients who suffer from AIDS. He actually proved that there is a remarkable increase in the number of cells responsible for defending the body (active lymphatic cells T4-T8 cells) after taking regular doses of the black cumin seed. Thus, Dr. Ahmad made capsules, which contain garlic and the black cumin seed mixed with honey, in precise calculated amounts. He called these capsules "Conigar" (Combined Nigella sative and Garlic). Authorities in the USA actually agreed to issue a permission to produce this drug as it proved its effectiveness in healing acquired immune deficiency syndrome (whether congenital or acquired), even though they hardly ever approve of such drugs with natural ingredients, and only on a very limited basis.

The black cumin seed was known by ancient Egyptians, Arabs and Persians, who realized its several advantages in treating many diseases including, respiratory system infections such as: common colds, infections of the trachea and bronchitis, urinary and reproductive system infections, and some skin diseases such as warts and hair loss.

Moreover, it has been proven lately that it has an effective role in treating other diseases such as asthma, high blood pressure, some digestive system infections (like chronic colon diseases) and some other viral diseases such as epidemic hepatitis, and others.

No one ever thought that the black cumin seed has any relation whatsoever to the immune system of the human body, but this is explicitly stated in the Ah̲âdîth of the Prophet ﷺ, when he said that in it *"There is a healing for every illness except death."*

That is why people have kept on using the black cumin seed for many centuries just to enhance the food taste, by adding it to pies and pickles. But recently, there is a trend to use it as a successful drug for many so-called 'incurable diseases'. It has been proven lately, that the seeds of the black cumin contain 33% fixed oils and 1.5% volatile oils. An active substance has been discovered in the oils of this seed, which is effective in increasing the efficiency of the immune system. This substance is called Nigellone. Its name is derived from the scientific name for the black cumin i.e. "Nigella sativa". Experiments proved that Nigellone constitutes a mainstay of the immune system in the human body. This has only been discovered lately in the past few decades of the 20th century, but to all surprise, the Prophet ﷺ indicated this scientific fact in an accurate way fourteen centuries ago. This leaves no doubt in us that he ﷺ had no other source than Divine Revelation. Allah is Most Truthful when He says,

﴾*Nor does he speak of (his own) desire. It is only an Inspiration that is inspired. He has been taught (this Qur'an) by one mighty in power [Jibrael (Gabriel)].*﴿

(An-Najm: 3-5)

Hadîth 3

Blessed Olive Tree

`Umar ibn al-Khattâb ﷺ narrated that Allah's Messenger ﷺ said,

> ***"Eat olive oil and apply it (as lotion) for it comes from a blessed tree."***[1]

Moreover, the olive tree and its oil are mentioned in the Glorious Qur'an seven times. Allah, the Almighty swears by the figs and the olives, *"By the fig and the olive"* (At-Tîn: 1). Allah, Glorified be He also referred to the olive tree in *sûrah al-Mu'minûn* (the Believers),

> *﴾And a tree (olive) that springs forth from Mount Sinai, that grows oil, and (it is a) relish for the eaters.﴿*
>
> (al-Mu'minûn: 20)

The oil mentioned in the verse is olive oil. This same tree is praised by Allah in a third verse,

> *﴾...lit from a blessed tree, an olive, neither of the east nor of the west, whose oil would almost glow forth though no fire touched it﴿*
>
> (An-Nûr: 25)

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[1] Reported by Imâm at-Tirmidhî, in his "Sunan". "Book of food," hadîth no. 1774.

Explanation of the Hadîth

The Olive Tree is an evergreen tree, which has a high tolerance of dryness. It is a perennial plant that might live even for more than 1000 years. The cultivated olive (Olea europaea) is grown throughout the eastern Mediterranean region and in other parts of the world that have Mediterranean-type climates especially in Asia and Africa. The olive tree has been known since the times of the most ancient civilizations as one of the most important oil producing plants.

It has been proven lately that the amount of fatty acids in olive oil is very low and that it only contains unsaturated fats. That is why it is considered very healthy, as it is free of the substances that lead to arteriosclerosis and even to the occlusion of the arteries. Through an accurate survey it has been found that eating olive oil regularly helps protect the body from many diseases including the occlusion of the coronary arteries, the increase in the ratio of harmful fats in the blood, the increase in blood pressure, diabetes, some carcinogenic diseases (e.g. cancer of the stomach, the colon, the breast, the uterus and the skin), in addition to protection from ulcers of the digestive system.

One of the main body fats is "Cholesterol", a white crystalline fat which is present in high amounts in the brain, the spinal cord and the liver. It is normally synthesized in the liver, the intestine and the skin, and is important as a mediator in many vital processes. The most important one of these processes is the synthesis of vitamin E and many other hormones. Nevertheless, eating excessive amounts of fatty

animal meat, may lead to increasing the level of cholesterol in the body. Part of this cholesterol will pass to the blood forming a fat globule that may lead to the obstruction or occlusion of the blood vessels, and may consequently lead to arteriosclerosis.

It is well known that the oxidation of cholesterol is one of the factors that help accelerate the hardening of the arteries and their consequent narrowing. It has lately been discovered that olive oil plays an important role in preventing this oxidation process from occurring, as it contains vitamin E and other Polyphenolic Compounds, which inhibit the auto-oxidation of the oil. It also prohibits the oxidation of harmful cholesterol known as LDL (Low-density lipoprotein), and purifies the body from the dangers of the Lipid Peroxides as well as the dangers of other harmful substances.

Therefore, eating olive oil regularly helps lower the total ratio of cholesterol in the blood generally, and reduces the ratio of the harmful types of cholesterol in particular. The low cancer rate, which is detected in the Mediterranean region, is attributed to the fact that the inhabitants of this region regularly have large amounts of olives and olive oil (especially the raw one produced from the first squeezing process and free from any chemical treatment).

Olive oil is a yellow liquid, rich in Oleic Acids, used in cooking and as a salad dressing. It is also used in producing many medicines, medical ointments, hair oils and soaps. Moreover, because of its ability, it produces a clear flame when ignited. Olive oil was used in lighting lamps, especially in large mosques such as Aqsâ Mosque, we pray Allah, the Almighty, to help us set it free from the debauchery of the Jews.

In addition to the above-mentioned healthy advantages of the olive tree and its oil, olives constitute a relish for eaters, a nourishing food, and an appetizer, and they could be stored through preservation in salt, which increases their economic value.

Glorified be He, Who praised olives and their oil in His Perfect Book, swore by it, and inspired the seal of His Prophets to speak about this scientific fact, the real aspects of which has only been known since the eighties of the last 20th century. Being inspired about the advantages of olives and their oil he said ﷺ, *"Eat olive oil and apply it (as lotion) for it is blessed (or comes from a blessed tree)."*

Hadîth 4

Dates: The Ideal Food

`Â'ishah ﷺ narrated that the Prophet ﷺ said,

***"A family that has dates would never feel hungry."*[1]**

It was also related by Salmân ibn `Âmir that the Prophet ﷺ said,

> ***"When one of you fasts, he should break his fast with dates, for dates are the source of blessings; but if he cannot get any dates, then (he should break his fast) with water, for water is the source of purification."*[2]**

Explanation of the Hadîth

The word *"Tamr"* (in Arabic) refers to dates, beginning from the fertilization stage until they become ripe. It is a general expression, as it includes the *Busr* (unripe dates) and *Rutab* (fresh, ripe dates) that do not stay long after their growing season. The dates are the dried fruit, which is there throughout the year, and the *Busr* are the soft ones.

Date palms and dates are mentioned twenty times in the Glorious Qur'an. Date palms belong to the family Palmae that contains many ranks, the most important of which are the date

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[1] Reported by Muslim, 'Book of *Ashribah* (drinks)", hadîth no. 3811.
[2] Reported by Abû Dawûd, "Book of Fasting", hadîth no. 2355.

palms and the oil palms. The date palm contains more than fifteen species, and date palms contain more than 1000 varieties. In the Arab Peninsula alone, there are more than 400 kinds, and almost 600 in Iraq.

The evergreen tropical palm trees are cultivated extensively in hot, dry regions throughout the world. The palm tree is the most abundant of all plants, which can tolerate hot and salty climates, and that is why it can be successfully cultivated in dry regions.

The products of Palm trees constitute one of the most important vegetarian sources upon which man has depended since ancient times, especially in the desert belt extending from Mauritania in the west, to central Asia in the east.

Date palm is a monocotyledonous plant, which has separate male and female trees. Each of them starts to flower in its fifth year, and keeps on producing good quality dates for a period between 30 and 40 years.

Almighty Allah has given Date palm the ability to resist extremely high temperatures, which may reach 50 degrees centigrade in summer, and given it the ability to tolerate extremely dry weather and a very salty environment. The fact that the tree is extremely tall, thick, coarse, and covered with old leaves, helps the trunk store water in large amounts. Moreover, the thick barbed leaves that top the tree are few in number, and are no more than 20-40 leaves, which are continuously renewed and help lower the exuding rate and hence the loss of water.

Dates are almost a complete source of nourishment, as they contain most of the elements needed by the body, and that is

why Allah, the Almighty, described them in the Glorious Qur'an saying,

> ﴾*And from the fruits of date-palms and grapes, you derive strong drink and a goodly provisions.*﴿
>
> (An-Nahl: 67)

Dates contain saccharides (sugars), carbohydrates, proteins, fats, and many other important elements and vitamins essential for man's life. Chemical analysis has proven that dried dates contain 70.6% carbohydrates, 2.5% fats, 1.32% mineral salts that combine the compounds of calcium, iron, phosphorous, magnesium, potassium, copper, manganese, cobalt, zinc and others. Moreover, dates contain 10% fibers in addition to many vitamins namely A, B1, B2 and C, as well as various amounts of sugars and proteins.

There are many medicinal uses for dates that include the treatment of the weakness of nerve cells, poisonous bites, cases of kidney failure, bile infections, high blood pressure, hemorrhoids, and gout. It is also a natural laxative. Moreover, it improves hearing ability, stimulates the movement of the uterus and strengthens its muscles, which aids in cases of natural delivery. That is why in the Glorious Qur'an, the virgin Mary (Maryam), while she was giving birth to Prophet `Īsâ (Jesus) ﷺ, was commanded by Allah, Glorified be He,

> ﴾*And shake the trunk of date-palm towards you, it will let fall fresh ripe-dates upon you.*﴿
>
> (Maryam: 25)

That is why it was the advice of the Prophet ﷺ to Muslims as he said,

> *"Feed your women with dates (Tamr) during their parturition. When a woman eats dates during her childbirth period, her son will be clement, as it was the food of Maryam when she gave birth. If there is any food which was better than dates, Allah, the Almighty ,would have given it to her."*[1]

The Prophet ﷺ also said, referring to the benefits of dates, "How excellent are dates as the believer's *Suhûr*"[2] And said, "*The best of your dates (Tamr) is the Burny type*[3]*, as it cures diseases without causing any side-effects.*" And said, *"In the pressed dates (`Âliyah) there is healing. If they are taken early in the morning, they will constitute an antidote for their eaters."* And said, *"He who eats seven pressed dates (`Ajwah) every morning will not be affected by poison or magic on the day he eats them."*

Whoever reads these Ahâdîth will be amazed to find such scientific facts that were discovered by man just a few years ago. These facts were told by the Prophet ﷺ fourteen centuries ago to witness to his truthfulness and the truthfulness of his message. Allah, the Most High, says,

> *﴿Nor does he speak of (his own) desire. It is only an Inspiration that is inspired.﴾*
>
> (An-Najm: 3-4)

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[1] Reported by at-Tirmidhî in his *Sunan*, "Book of Zakah", hadîth no. 597.

[2] The last (light) meal, which is taken before dawn in preparation for fasting during Ramadân.

[3] It is found in Madinah.

Hadîth 5

Truffles Healing the Eye

Sa`îd ibn Zayd ﷺ narrated that Allah's Messenger ﷺ said,

"Truffles are like manna. Their water is healing to the eye"[1]

Explanation of the Hadîth

"Truffle" is any of the various fleshy, ascomycetous, edible fungi, chiefly of the genus Tuber, that grow underground on or near the roots of trees to a depth that reaches almost 30 cm. They are usually found in groups of 10 to 20 nodules in the same spot in the soil. These nodules are spherical or spheroid in shape, soft and vary in color from white to gray, brown and black and have a pungent odor. Truffles grow in the deserts of the Arab and Islamic countries, from Mauritania in the west to Central Asia in the east. They grow in different environments that vary between deep sand, shallow pebbles and stones. They mostly flourish after the thunderstorm seasons, and that is why the Arabs called them "girls of thunder".

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[1] Reported by al-Bukhârî, "Book of Commentary or *Tafsîr* of the Qur'an", hadîth no. 4118.

There are many types of truffles of different shapes and colors. They grow in the upper layer of the soil. We become aware of their existence through fissures in the soil, which appear in two vertical directions at the time of their growing. If the nodules are not collected, a type of extremely fine dust[1] forms inside them. When the dust sac bursts, its content disperses throughout the soil. Moreover, this dust starts growing by the end of October, which is characterized by rain accompanied with thunderstorms. The contents of the sacs start to grow into fine fungal threads, which, by Allah's Will, penetrate into the tissue of the roots of other plants growing in the same area, and grow as parasites on these roots, until they are fully grown as completely swollen nodules.

Truffles constitute an important source of protein among the desert plants. The composition of their nodules is as follows: 77% water and 23% other substances. These substances include 60% hydrocarbons, 7% fats, 4% fibers, 18% proteins, and the remaining 11% are in the form of ashes that remain after its burning. Seventeen amino acids have already been recognized in the proteins present in the truffles.

When the Prophet ﷺ describes the truffles as being of the manna, this actually implies that they grow by the Will and Grace of Allah as they are not cultivated by man. Moreover, they require neither seeds nor water to grow. The only interference by man in this process is to exert effort in their gathering. As for the other description given by the Prophet ﷺ that *"Their water is healing to the eye"*, Ibn Sînâ mentioned that Muslims, in response to this hadîth, used to boil its water, cool it and then use it as eye drops. Dr. al-Mu`taz al-Marzûqî,

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[1] This dust scatters in the air upon touching, due to its extremely fine nature.

an Egyptian Ophthalmologist, tried to study this hadîth in the light of modern science, and reached very important results:

He found that the water of truffles prevents the occurrence of fibrosis in cases of eye trachoma. Truffles stop the formation of the fibrous tissue in the infected area. Experiments have proven that the application of the water of truffles in the treatment of trachoma has led to an enormous drop in the formation of lymphatic cells resulting from this inflammation, which may lead to opacity of the cornea. Trachoma is a chronic contagious inflammation from which most inhabitants of the Arab world, the Mediterranean region and others all over the world suffer. The complications resulting from this disease may lead to total blindness. Trachoma with its various complications is found to be completely responsible for more than 25% of the cases of blindness in areas where the disease is widespread. Very often, trachoma is also accompanied by spring ophthalmia, which increases fibrosis in the infected area. Experiments carried by Dr. al-Mu`taz al-Marzûqî have proven that the water of truffles remarkably reduces the occurrence of fibrosis in the eye cornea, through stopping the growth of the cells which form the fibers, equalizing the chemical effect of the trachoma poisons and inhibiting the unnatural growth of the cells of the conjunctiva, because most of the complications of trachoma occur because of fibrosis of the cornea that are cured by the water of truffles.

Here arises the logical question: How could the Prophet ﷺ reach such scientific facts fourteen centuries ago? Here we realize the value of these scientific signs in Allah's Book and the Sunnah of His Messenger ﷺ in calling for Allah's Religion especially in the age of science and technology. These

scientific signs constitute a way by which we can face the western trial to wipe out our Islamic identity under the cloak of slogans such as the New World Order and International Legitimacy. For sure, they are extremely far away from legitimacy and order. There is no refuge from their cruel materialistic attack but belief in the greatness of the Glorious Qur'an and the truthfulness of the seal of Allah's Prophets and Messengers, and our ability to adhere to his guidance and convince others of it. Surely, there is nothing beyond Allah's Ability and peace and blessings be upon our Prophet Muhammad, his family and his companions.

Chapter Three

Man's Health

Hadîth 1

Treatment by Lawful Things

Târiq ibn Swuayd narrated that he asked the Prophet ﷺ about taking *Khamr* (alcohol), thereupon he forbade him. He asked him again and the Prophet ﷺ forbade him for the second time. The man then said, "O Messenger of Allah, it is a cure (or a medicine). The Prophet ﷺ then said to him, ***"No, (it is not a medicine) but it is a disease."***[1]

Abû ad-Dardâ` ﷺ narrated that the Messenger of Allah ﷺ said,

> ***"Allah has sent down the disease and the cure, and He has appointed a cure for every disease, so treat yourselves medically, but use nothing unlawful."***[2]

Daylam al-Himyari narrated that he asked the Prophet ﷺ saying, "O Messenger of Allah! We live in a land of cold weather in which we do heavy work and we make liquor from wheat to get strength from it for our work and to stand the coldness of our country". The Prophet ﷺ asked, ***"Is it intoxicating?"*** I replied, "Yes". He ﷺ said, ***"You must avoid it".*** I said, "The people will not abandon it". He ﷺ said, ***"If they do not abandon it, fight them".***[3]

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[1] Reported by Abû Dawûd in his book "Sunan Abû Dawûd", "Book of medicine", hadîth no. 3375.
[2] Reported by Abû Dawûd in his book "Sunan Abû Dawûd", "Book of medicine", hadîth no. 3376.
[3] Reported by Abû Dawûd.

Explanation of the Hadîth

All of these Prophetic Ahâdîth, when put together, and with other sayings of the Prophet ﷺ, are emanated from the words of Allah (Glorified be He):

> *﴾They ask you (O Muhammad ﷺ) concerning alcoholic drinks and gambling. Say: "In them is a great harm, and (some) benefit for men, but the harm of them is greater than their benefit.﴿*
>
> (Âl `Imrân: 219)

It is obvious that their great harm lies in what results from them; the loss of one's religion, morals, dignity, sanity, money and the waste of time. All of these elements constitute man's life about which he will be asked when he is judged before Allah, the Almighty. As for the benefits, they are mainly represented in the prohibited (*Harâm*) profit, which may be gained from dealing in these two crimes, i.e. wine and gambling. This money is obviously prohibited (*Harâm*), and will not be blessed by Allah, and that is why their harm is greater than their benefits.

The miraculous nature of this hadîth is extremely evident as it assures that man in this life is subject to many diseases, which is obviously part of human nature. Moreover, it indicates that Allah has never sent down a disease without sending down its cure along with it. Dualism is one of the Wonders of Allah in this universe, so that only Allah the All Mighty remains "The Only One" Who has the Absolute Unity and Oneness, over all His creation. For every disease in this world, Allah has created a cure or a medicine to antagonize its

effect, just as matter has its antagonists, and energy has its antagonists and so on.

Another miraculous aspect in this hadîth is evident in the order given by the Prophet ﷺ to seek treatment, so that man would not let his body be destroyed by diseases. The third miraculous aspect found in this hadîth, is that any substance, which is prohibited, cannot function as a treatment for any disease. Wine is among the prohibited substances, which are mentioned in the hadîth. Moreover, it was described in another hadîth narrated by `Abdullâh ibn `Amr ibn al-`Âs, that the Prophet ﷺ said, *"Wine (Khamr) is the mother of all sins and one of the worst of the major sins..."*.[1] That is why the Qur'an and the Sunnah of the Prophet ﷺ make it prohibited to take wine (alcoholic beverage) as a medicine or to deal financially in it; whether by producing, transferring, selling, buying, drinking, or even touching it. It is a disease and not a medicine or a cure.

On the contrary, wine is the cause of many physical, psychological and social diseases. Many studies proved that taking wine results in the intoxication of the body, mental disorder, amnesia and many other mental and physical diseases, such as: renal failure, congestion of the prostate, inflammation of various parts of the digestive system, starting with the mouth and ending with the colon. These inflammations normally end up with cancer, and mostly lead to several ulcers, inflammation and fibrosis of the liver and pancreas. It also leads to an increase in blood pressure and the weakening of the heart muscle, angina, heart failure and brain damage. It also leads to frequent hemorrhage and to the

[1] Reported by at-Tabarânî in his book "al-Kabîr."

deterioration of the immunity system, which eventually lead to the deterioration of the whole body's resistance to several diseases. Taking wine also leads to infections of the respiratory system that normally end up in tuberculosis and cancer of the lung, the trachea and the larynx. Moreover, drinking wine leads to the disorder of the endocrine glands and to many nervous diseases and even sterility as well as many other diseases that could not be enumerated in such a brief statement. The most dangerous of all is the deformity of babies of the women who are alcoholics.

As for the other moral and social aspects, it has been proven that most behavioral crimes are committed under the effect of alcohol, which led WHO[1] to issue a statement in 1979, stating that "Drinking alcohol is one of the major health problems in the world today. Drinking alcohol stands against healthy, social and economic development in many societies. It is an unsolvable problem that constitutes a major obstacle in the field of health as well as one of the most effective factors that lead to the damage of public health."

At this point, any just person cannot help but say: O Messenger of Allah! You are truthful when you said, *"Do not use anything prohibited (Harâm) as medicine,"* and when you said, *"It is not a medicine but it is a disease."*

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[1] The World Health Organization. (Editor)

Hadîth 2

Fasting and Health

Abû Hurayrah ﷺ narrated that the Prophet ﷺ said,

"Observe fasting, as fasting will keep you healthy."[1]

Explanation of the Hadîth

Many Prophetic and Qudsî Ahâdîth, and Qur'anic verses indicate the virtues and benefits of fasting. Many people, though, are under the impression that the benefits of fasting are restricted to the fact that it is an act of worship with the spiritual and emotional reflections experienced by he who fasts. However, many recent extensive studies have proven that fasting has many other benefits for man's health in general, which were summarized in the above-mentioned short statement of the Prophet ﷺ.

These studies have shown that the physical performance of the one who fasts, in the period between the breaking of *Fajr* (first day light) till *Maghrib* (sunset) is better than that of a person who does not. This is due to a better body tolerance of physical exertion, in addition to a better performance of the

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[1] Reported by Imâm *at-Tabarânî.*

heart, circulatory system, digestive system, respiratory system and all other systems of the body during fasting.

This explains why a person who fasts experiences only a minor feeling of fatigue, while being able to tolerate what he may not probably be able to tolerate during ordinary non-fasting days. The reason is that the source of energy in the body of the one who fasts is different from that of the one who does not. Nevertheless, if the fasting period extends the average period prescribed by Islam (approximately 11-14 hours) then the physical and muscular functions start to be affected and the person starts to experience a feeling of fatigue.

It is well known that fasting leads to the break down of fats in the body, which raises the percentage of free fatty acids in the blood. These acids become the major source of energy for the fasting person instead of glucose, which is the usual source of energy at other times. This helps reduce the consumption of glycogen in the muscles and the liver of the fasting person, when he exerts any effort. This also helps in controlling the glucose blood level, the deficiency of which leads to a feeling of total exhaustion. Since the glucose level of a non-fasting person is his major source of energy, so he feels more tired than the one who fasts if they exert the same amount of exercise under the same circumstances.

Moreover, he who fasts is in a state of contentment and high spirits as he feels close to his Creator, Glorified be He. He is performing one of the most honorable acts of worship in the best and most blessed month, the month of mercy, forgiveness and release from Hellfire. All of this leads to a remarkable increase in the number of useful hormones

(Endorphins) which boost bodily performance, and reduces the feeling of fatigue and exhaustion.

Needless to say that when one ceases from keeping up his daily routine; eating regular meals at specified times, he gives rest to his body systems. It is during the month of fasting i.e. Ramadân, that the human body gets rid of all the fats, toxins, fungi and other harmful materials that have accumulated inside the body throughout the year. These substances damage the health of man if they accumulate inside his/her body in great amounts, and that is why it is necessary to get rid of such toxins from time to time. Undoubtedly, fasting is the best way to achieve this goal. That is why Allah, Exalted and Glorified be He, has ordained fasting for Muslims in Ramadân and made it one of the pillars of Islam. Our Prophet ﷺ also legislated for us other types of fasting which could be observed at any time of the year, such as voluntary fasting, "fasting done as an act of expiation" (*Kaffârah*), and fasting to fulfill a pledge or vow (*Nadhr*).

The Prophet ﷺ was used to regular voluntary fasting throughout the year and he ﷺ advised the Muslim nation to follow his example. He ﷺ described fasting as one of the greatest acts of worship, besides being a means to protect human health and maintain spiritual inner peace and purity. That is why he ﷺ said, *"Observe fasting, as fasting will keep you healthy."* The Prophet ﷺ also warned against exaggeration in everything, especially what concerns eating and drinking and that is why he set a code of manners and conduct for us, to be observed during one's daily life. This code has been proven by scientific studies to be accurate, and comprehensive.

These scientific facts pose a number of questions: How did the Prophet ﷺ know, fourteen centuries ago, that fasting keeps

us healthy? Why did he say so at a time when people were oblivious of such facts? Of course this would not have happened unless Allah, with His Absolute Knowledge, knows that someday man would reach such a scientific fact. Then the Prophet's saying would emerge as a candle that enlightens the mind of man and as a witness to the truthfulness of the Message of Islam as well as the Divine nature of the Prophet's sayings,

> ﴾*Nor does he speak of (his own) desire. It is only an Inspiration that is inspired. He has been taught (this Qur'an) by one Mighty in power [Jibreel (Gabriel)]. Dhu Mirrah (free from any defect in body and mind), Fastawa [then he (Jibreel) rose and became stable]. [Tafsîr At-Tabarî]. While he [Jibreel] was in the highest part of the horizon, Then he [Jibreel] approached and came closer, And was at a distance of two bows' length or (even) nearer, So did (Allah) convey the Inspiration to His slave.*﴿
>
> (An-Najm: 3-10)

These scientific signs in the Glorious Qur'an and the Sunnah of the Prophet ﷺ are of ultimate necessity in our modern age. They constitute a concrete proof for the truthfulness of Islam at a time when all people are astray and the Truth has disappeared under a dark veil. This scientific language is the most suitable one for our modern age and may Allah make in it a prevention of the bloodshed witnessed in the violent wars throughout the world. May Allah guide humanity to the right path.

Hadîth 3

Spreading of Diseases due to People's Immorality

It was narrated that `Abdullâh ibn `Umar ﷺ said that the Prophet ﷺ addressed us saying,

> ***"O Muhâjirûn (migrants)! Beware of five practices, to be afflicted with, I take refuge in Allah that you may not be hit with; if ever lewdness spreads among people till it is regarded as a common open practice, plagues and new diseases which did not exist before will spread among them. If they decrease the measures and weights (when buying and selling), they will be overcome by poverty, their provision will decrease and their ruler will be unjust. If they refrain from paying Zakah due on their properties, they will be deprived of rain, and if it were not for the sake of the cattle, they would not have any rain. If they renounce their commitment to Allah and His Messenger, they will be governed by an enemy who is a stranger to them and who will take away some of what they possess. If their rulers do not rule according to Allah's Book, they will be afflicted by civil war."***[1]

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[1] Reported by Ibn Mâjah, "Book of Afflictions *(al-Fitan),*" hadîth no. 4009.

Explanation of the Hadîth

Lewdness in the hadîth refers to all atrocities and major sins, such as adultery, homosexuality, sodomy and similar acts that are not acceptable by sound human nature (*Fitrah*). These acts are a form of abuse to the human body, which is a trust from Allah, given to each of us, to keep and preserve until it returns to Allah.

The human body has its own dignity, which is derived from the dignity of the human being himself about whom Allah, Glorified be He says,

> ﴿*And indeed We have honored the Children of Adam, and We have carried them on land and sea, and have provided them with lawful good things, and have preferred them above many of those whom We have created, with a marked preference.*﴾
>
> (Al-Isrâ': 70)

That is why we are strongly commanded to honor the human body, whether dead or alive, and to preserve it from any form of abuse, harm or mistreatment. If the human body is abused in anyway, this will destroy the dignity of the person himself, which totally contradicts the status of man as mentioned in the above-mentioned verse.

That is why the Qur'an warned against coming near any of the major sins, whether committed openly or secretly, as did the Prophet ﷺ, who strongly warned those who commit these sins in society, without shame, that they will be punished by Allah by the outbreak of diseases, that did not exist before,

among them. And this prophecy of the Prophet ﷺ has now come true.

The current materialistic civilization, given birth by the Zionistic movement, deems lawful the spread of all sorts of lewd and lustful acts in human societies, with the purpose of destroying people and holding sway over them. They encourage all obscene acts starting with adultery, incest, alcohol, drugs, gambling, nightclubs, clubs for the nude, striptease clubs, and ending with issuing laws to legalize nasty homosexuality, and even discussing these laws openly to the extent that the British House of Commons and the leaders of the Western churches insist on giving homosexuals the right to practice their obscene acts under the protection of the law! Moreover, they assure the homosexuals of full rights under this type of relationship i.e. homosexuality such as inheritance and all the rights of the ordinary family including legal rights, health care, and adoption, all under the protection of the law. In addition to this, homosexuals excuse their behavior for practicing these acts from psychologists and psychiatrists! They now have no shame in going out in large numbers in public demonstrations, which are humiliating to the dignity of the human being. It is not just that they have no shame, but they show pride in practicing these obscene sexual acts and speaking about it publicly!

These demonstrations that speak publicly and openly about their indecent acts, have encouraged even more people to join the parade of the devil and some of them are ministers, directors, physicians, engineers, academic professors, teachers (males and females), and other political, social, religious, and scientific leaders. They also have now their own media, which defends their perverted acts, tries to give

them a legal image and asks for more rights for them. They even fight anyone who criticizes their obscene acts or tries to put them aright and get them out of the dirty swamp into which they have fallen. Moreover, they have their societies, clubs and assemblies, which they advertise with no sign of shame whatsoever! Those human devils have gone against the innate nature (*Fiṯrah*) that Allah has created them with, and have reached - with their acts - a stage, which is lower than that of animals.

Allah, Exalted and Glorified be He, has punished them with diseases that humanity has never known before, just as He punished the sodomites of previous times with an unprecedented punishment. Of these new diseases are the acquired immunity deficiency diseases such as the AIDS, Ebola and others.

AIDS [Acquired Immune Deficiency Syndrome] which is known as "the plague of homosexuals," or the "plague of the 20th century," is a totally new disease, in the sense that it has never attacked a human being before, as it is caused by a virus which is only known to infect animals. This assures the fact that it is a punishment from Allah in this age of sexual promiscuity. This virus started to spread among homosexuals in the USA in 1978, and up to the beginning of 1981, the number of those suffering from AIDS was only tens of people, but now it has exceeded millions in the lewd societies throughout the world.

AIDS is a virus that fights the white blood cells that defend the human body. The virus destroys each white cell, one after the other, until the human body loses its most important natural defense mechanism. A person infected with AIDS gradually loses immunity, becoming less able to resist

numerous ailments and cancers, which eventually results in death. The AIDS patient keeps deteriorating until he dies after great suffering, and unbearable pain that may last for a long or a short period, because the immune system in the body has totally collapsed.

It is not just AIDS, but those who practice these acts also suffer from sexual diseases, which normally affect those who commit such sins, and they are also accompanied by unbearable pain. Drug companies have failed to discover a cure for AIDS, and all they could produce are some painkillers for some of the very painful symptoms associated with AIDS. Moreover, these painkillers are extremely revolting in their appearance and taste.

The Prophet ﷺ is the most truthful as he said,

> *"Whenever lewdness appears among people and they speak publicly and openly about their indecent acts, the diseases and plagues that have never found their way to humanity will hit them."*

Experimental science came to prove the truthfulness of the Prophet ﷺ who asserted this fact fourteen centuries ago. Moreover, Allah, Glorified and Exalted be He says,

> *﴾And come not near to unlawful sexual intercourse. Verily, it is a Fahishah [i.e. anything that transgresses its limits (a great sin)], and an evil way (that leads one to Hell unless Allah forgives him).﴿*
>
> (Al-Isrâ': 32)

And says,

> *﴾And (remember) Lût (Lot), when he said to his people, "Do you commit the worst sin that none preceding you has committed in the `Alamin (mankind and jinns)?*

Verily, you practice your lusts on men instead of women. Nay, but you are a people transgressing beyond bounds (by committing great sins)." And the answer of his people was only that they said, "Drive them out of your town, these are indeed men who want to be pure (from sins)!" Then We saved him and his family, except his wife; she was of those who remained behind (in the torment). And We rained down on them a rain (of stones). Then see what was the end of the Mujrimûn (criminals, polytheists, sinners, etc.)﴾

(Al-A`râf: 80-84)

Hadîth 4

Heart is the Center of Life

An-Nu'mân ibn Bashîr narrated that he heard Allah's Messenger saying,

> ***"Both lawful (Halâl) and prohibited things (Harâm) are evident but in between them there are doubtful things[1] and most people have no knowledge about them. So he who saves himself from these doubtful things, saves his religion and his honor (i.e. keeps them blameless). And he who indulges in these doubtful things is like a shepherd who pastures (his animals) near the Himâ (private pasture) of someone else and at any moment he is liable to get in it. (O people!) Beware! Every king has a Himâ and the Himâ of Allah on the earth is what He declared prohibited (Harâm). Beware! In the body there is a piece of flesh if it becomes sound and healthy the whole body becomes sound and healthy but if it gets corrupt the whole body gets corrupt and that is the heart."*** [2]

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[1] Doubtful here means that these things are not definitely clear whether they are *Halâl* or *Harâm*.

[2] Reported by Imâm al-Bukhârî, "Book of *Imân* (faith)", hadîth no. 50.

Explanation of the Hadîth

In this hadîth, we note once again one of the scientific signs in the Sunnah of the Prophet ﷺ. It is well known that any disease, which affects the heart causing any kind of damage or harm to it, will consequently affect the whole body. This is due to the fact that the right side of the heart pumps oxygen-poor blood to the lungs for new oxygen; the left side of the heart receives oxygen-rich blood from the lungs and pumps it to the body through the arteries.

This blood provides trillions of body cells with oxygen and nutrition. If this process undergoes any form of disorder or malfunction, this will consequently affect all the body cells.

One cannot help wondering when he reads this hadîth of the Prophet ﷺ that critically describes this fact;

> *"In the body there is a piece of flesh if it becomes sound and healthy the whole body becomes sound and healthy but if it gets corrupt the whole body gets corrupt and that is the heart."*

This is a medical fact that was only discovered when Ibn an-Nafîs[1] discovered minor blood circulation (pulmonary circulation) in the 7th century A.H.[2] (13th century A.C.). This discovery remained concealed and neglected for more than three centuries, until some westerners tried to claim its discovery, and attribute the idea to themselves, so they revived it, and tried to develop the initial theory by adding

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[1] A Muslim scholar who died in 1288 and was the first to discover pulmonary circulation, and gave a very accurate description of it.

[2] A.H. denotes the Islamic calendar, i.e. After *Hijrah.*

some of their own thoughts. It is now proven scientifically that if the heart is healthy, the Circulatory System will be in a perfect condition, and hence the whole body will be sound and healthy. On the contrary, if the heart malfunctions, the whole body will be disturbed, due to the circulatory disorder.

This fact raises an important question: Who taught this illiterate Messenger ﷺ all this except Allah, the Creator? Who at that time (more than 1400 years ago) in the Arabian Peninsula could perceive how the human circulatory system functions and comprehend the role of the heart in this process? No source of knowledge could attain this but Divine Revelation. The Prophet ﷺ would not examine such a scientific fact unless he was quite sure of its validity and the Truthfulness of its Source.

The above argument is mainly relevant to the bodily organ called "the heart"; that pear-shaped muscular organ located behind the lower part of the breastbone, which is no bigger than the palm of your hand in size and does not exceed 1/3 of a kg, in weight, in an average adult. This heart pulsates at a rate of almost seventy beats per minute, which comes to almost 100,000 beats per day. It pumps five liters of blood per minute, 7,200 liters per day through a complex net of veins, arteries and blood capillaries, which reach up to thousands of kilometers in length to be able to transfer the oxygen-rich blood to every cell throughout the body, while removing the oxygen-poor blood from them.

It is a well known fact now, that if the heart is healthy, the Circulatory System will run perfectly and each living cell will receive its share of blood that carries nutrition and oxygen to it, which in turn burns the nutrients hence, releasing energy. However, if the heart starts to malfunction, Circulatory

System of the blood will consequently be disturbed. Moreover, insufficient amounts of oxygen and nutrients will reach the blood cells leading to a total bodily disturbance.

Nevertheless, the heart has many different implications and connotations in the Glorious Qur'an, the Sunnah of the Prophet ﷺ, and even in human perception that goes beyond this piece of flesh located within the chest and propels blood through the arteries. These connotations and implications are related to human emotions, concepts, ideas, thoughts, beliefs, and morals as well as to their behavioral control. These are not located inside the muscular heart, even though they are still related to it in a way, which has not yet been perceived by man. Some scholars such as Imâm al-Ghazâlî[1] perceived the heart as a moral entity or a Divine spiritual fine entity, which has a certain link to this physical organ, in a way which is not perceptible. Imâm al-Ghazâlî believes that this moral heart is the reality of man. It is this intellectual entity of the human being which rationalizes, perceives and gains knowledge and it is the part of the human being which is addressed (by Allah), punished, blamed and ordered, etc... This moral heart or Divine entity is linked to the true meaning and reality of the soul, which is an ever-closed secret!

Here again we come across one of the scientific signs in the hadîth of the Prophet ﷺ. If the center of emotions, concepts, thoughts, beliefs and morals functions properly, the whole reality of that man (i.e. his soul and spirit) that rationalizes, conceives, feels, etc. will function properly and if it becomes corrupt, man's whole life will be disturbed.

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[1] A Muslim scholar who died in 12^{th} century.

The scientific sign in this hadîth is evident whether we interpret it according to its concrete, material and organic side i.e. the muscular heart or according to its abstract, moral and spiritual side i.e. the unseen aspect. From whichever aspect you look at it, you realize that it is perfectly true, accurate and comprehensive. The human body totally depends on this muscular organ called "the heart" in order to function properly, and as mentioned earlier, if it malfunctions, then the whole body will be affected. The same applies to the heart in its moral immaterial sense, which is the source of emotions, beliefs, concepts, thoughts, morals and ethics. If this moral heart is sound and healthy, all of these moral aspects will be sound which means that the whole human body will then be perfect and healthy.

The illiterate Prophet ﷺ would not discuss this scientific fact unless he was quite sure of the Truthfulness of its Source. There is no room for doubt that he was supported by Allah's Ultimate Knowledge that goes beyond the Prophet's time and knows that someday man will be able to realize such facts. Thus, these scientific signs constitute a concrete proof of the Prophet's truthfulness and the veracity of his message.

Hadîth 5

If a Limb Aches, the Whole Body Suffers

An-Nu`mân ibn Bashîr ﷺ narrated that Allah's Messenger ﷺ said,

> ***"You see the believers as regards their being merciful among themselves and showing love among themselves and being kind to each other, resembling one body, so that, if any part of the body is not well then the whole body shares the sleeplessness (insomnia) and fever with it."[1]***

Explanation of the Hadîth

In a critical scientific research, Dr. Mâher Muhammad Sâlim (A Muslim doctor) highlights some scientific signs mentioned in this hadîth that have only been discovered by modern science in the past few years. One of these signs is that the ailment of the sick organ is a true complaint and not mentioned by way of metaphoric implication. As soon as an organ is affected, nerve sensory pulses are sent from the sick or injured area, calling out for help from the sensory centers and the involuntary control centers in the brain. Moreover, a large amount of hormones and other chemical materials are

[1] Reported by Imâm al-Bukhârî, "Book of *al-Adâb* (good manners)."

released from the sick organ with the first blood drop coming out of it, the damage of a tissue cell or with the invasion of a microbe releasing its poisons into its tissues and cells. As soon as those chemicals and hormones are sent to central areas in the brain, the latter sends its order to the body organs that control the biological functions of the body, in order to provide aid to the affected organ according to the nature of its injury or disease.

Soon after the infection or injury takes place, the organs in control of the biological process start to call on each other for help. Sensory centers call the control and alert centers in the hypothalamus. This in turn calls upon the pituitary gland to secrete hormones that call on the rest of the endocrine glands to secrete their hormones, which urge all the body organs to save the complaining organ. Therefore, it is a real complaint, and a true call rather than a metaphorical one. The call in this case means that every part of the body utilizes its utmost energy to save that complaining part. The heart, for example, starts beating faster, to help the blood circulate and reach the injured organ. At the same time, the blood vessels in that injured organ expand, while other vessels in the rest of the body contract in order to send this affected area, the energy, oxygen, antibodies, hormones and amino acids that help it resist the infection or injury and heal quickly. This is a summary of what the various body organs do, namely the heart, the liver, the endocrine glands, the muscles and others, constituting a kind of teamwork which could not be described in a word more eloquent, accurate or comprehensive than "*Tadâ`â*!"[1] (share jointly).

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[1] Literally means a mutual call or summoning (between the organs).

This sharing demands a high degree of sacrifice and exertion of great efforts from all body limbs, as all organs, systems, tissues and glands are required to break up part of the stored fats and proteins, in order to provide aid to the injured organ. This constant flow of sacrifice continues until the rescue process is over; when the injury or disease is under control, and the infected tissues and cells are cured. It continues until the whole body is either totally cured or totally damaged resulting in death.

These facts were only discovered by science a few years ago. Taking into consideration that this hadîth refers to these facts in such a comprehensive way, is a clear testimony that the Prophet ﷺ was given the keys of eloquent speech and that he was directly connected to the Divine Revelation and taught by the Creator of the heavens and earth. No wise man would ever believe that the source of this Prophetic knowledge could be anything but Divine Revelation. This knowledge was announced by the Prophet ﷺ, more than 1400 years ago, in a nation most of whom were illiterate, and at a time when all people throughout the world were oblivious of such scientific facts.

The best means to preach Allah's true religion is by using these scientific aspects from the Glorious Qur'an and from the Prophet's Ahadîth; because we are living in the age of scientific technology where we are witnessing a clash of civilizations as well as political, racial, religious conflict and bigotry.

Hadîth 6

Fortune-Telling Magic

Qabîsah ibn al-Makhâriq ﵁ narrated that he heard the Prophet ﷺ saying,

> ***"Augury or taking an omen or sign from the flight of birds (al-`Iyâfah[1]), seeing an evil omen in things[2] (Tiyarah), or drawing an omen from drawing lines in the sand or from throwing stones (at-Tarq[3]), are from the Jibt (considered as acts of shirk.)"[4]***

`Abdullâh ibn `Abbâs ﵁ narrated that the Prophet ﷺ said,

> ***"If anyone derives future knowledge from astrology, he derives a branch of magic of which he gets more as long as he continues to do so."[5]***

It was narrated also that `Â'ishah ﵂ heard Allah's Messenger ﷺ saying,

> ***"The angels descend in the clouds and mention this or that matter decreed in Heaven. The devils listen stealthily to such a matter, then come down to inspire***

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[1] Arabs before Islam used to take their omen for the day by the flight of birds, if they turn right, they consider it a good omen and if they turn left, they consider it a bad omen. This is called *Al-`Iyâfah.*

[2] Whether from flying birds, seeing a certain bird in the morning, throwing stones etc.

[3] *At-Tarq* is what some women used to take an omen from, by throwing stones, and it is also said that *Tarq* is drawing lines in the sand for the same purpose.

[4] Reported by Abû Dâwûd, "Book of Medicine," hadîth 3408.

[5] Reported by Abû Dâwûd, "Book of Medicine," hadîth no. 3406.

the soothsayers with it, and the latter would add to it one-hundred lies of their own."[1]

All that is mentioned in these Ahâdîth emanates from the words of the Glorious Qur'an,

﴿And verily, there were men among mankind who took shelter with the masculine among the jinns, but they (jinns) increased them (mankind) in sin and disbelief. And they thought as you thought, that Allah would not send any Messenger. And we have sought to reach the heaven; but found it filled with stern guards and flaming fires. And verily, we used to sit there in stations, to (steal) a hearing, but any who listens now will find a flaming fire watching him in ambush.﴾

(Al-Jinn: 6-9)

Explanation of the Hadîth

It has been proven by modern science that all these acts, i.e. *al-'Iyâfah*, *at-Tiyarah* and *at-Tarq*, soothsaying, astrology and palm reading and horoscopes (to know future events), are all superstitions that have no scientific background. This assures what Allah, the Almighty said in the Qur'an and agrees with the Sunnah of the Prophet ﷺ.

To prove this fact, we shall discuss the basics of astrology, which rely on the false claim that the position of the zodiac in the sky at the time of one's birth influences his character and behavior. It is a false claim, which has no scientific grounds for many reasons. First: there are enormous distances that separate our earth from the stars forming the zodiac. Second:

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[1] Reported by Imâm al-Bukhârî, "Book of Creation."

those stars, as viewed from the surface of the earth seem to be as if they are one entity of limited shape. In reality, each of these stars may be a part of a different cluster totally different from other clusters to which other stars belong. Furthermore, they may be in a totally different galaxy. Third: the enormous distances, which separate us from these stars, tend to weaken their effect on the earth altogether, let alone a little infant wrapped in a small bed in a room in one of the houses scattered on the earth's surface...!

Fortune telling has always been a way to cheat naïve people throughout human history. These practices often led people astray and threw them into phases of bewilderment and confusion, and that is why the Prophet ﷺ warned mankind against all these practices, especially the devils whether from among human beings or from the Jinn, who continually try to develop their methods and invent new ways to fool simple and naïve people. These methods are now widespread through the mass media, including newspapers, TV channels and now hundreds of satellite channels. They try desperately to claim their ability to foretell future events through different ways of fortune-telling; palm reading and coffee cups, through playing cards, and hypnosis. Moreover, they claim to understand the secrets of the human soul (*Nafs*), and their ability to reprogram it and so forth.

"*`Iyâfah*" means taking an omen or sign from the direction of the flight of birds. People used to fly birds, and if they flew towards the right they were cheerful as they considered this to be a good omen, and if they flew to the left they would take it as a bad sign. "*Ṯiyrah*" is seeing an evil omen in things, and "*aṯ-Ṯarq*" means taking an omen from drawing lines in the sand or from throwing stones. The word "*Jibt*" denotes the

devil, the idols, the soothsayer, and the magician or magic itself. Moreover, it is also used to denote falsehood, which keeps man from true monotheism (*Tawhîd*) and takes him into shirk or even disbelief. In this hadîth, the word "Jibt" clearly refers to shirk. We seek refuge in Allah from it, because each of the acts mentioned in this hadîth takes man away from having full trust in Allah (*Tawakkul*), and makes him seek the unseen (*Ghayb*) using unlawful means, because he/she fears the future and does not want to be taken by surprise.

That is why the Prophet ﷺ said,

> *"Anyone who goes to a soothsayer, asking him about something and believes in what he says, his prayer will not be accepted for forty days."*[1]

Moreover, he ﷺ said in another narration,

> *"Anyone who goes to a soothsayer and believes in what he says, is considered to have denied what has been revealed to Muhammad."*[2]

Ibn `Abbâs ﷺ narrated that the Prophet ﷺ said,

> *"Whoever derives future knowledge from the stars (astrology), he derives a branch of magic of which he gets more as long as he continues to do so."*[3]

What is meant by the knowledge of the stars here is fortune-telling, which is mere superstition. Astronomy is a scientific study of the space, stars, planets, galaxies etc… and Muslims are encouraged to seek knowledge about it, as it is one of the collective duties (*Fard Kifâyah*) that the Muslim nation cannot leave altogether.

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[1] Reported by Muslim.

[2] Reported by *al-Bazzâr*.

[3] Reported by *Abû Dwûd*.

Chapter Four

Arabian Peninsula

Hadîth 1

The Water of Zamzam

Prophet Muhammad ﷺ said,

> ***"The best water on the surface of the earth is that of Zamzam. In it there is a food for the hungry and a cure for the ill."***

He ﷺ also said,

> ***"The water of Zamzam is for the purpose for which it is drunk."***[1]

Explanation of the Hadîth

Jibrîl (peace be upon him) made Zamzam flow by the Command of Allah, the Almighty as an honor to Ismâ`îl and his mother after Prophet Ibrâhîm had left them in a deserted valley near the present day site of the Holy Ka`ba. She panicked because of the desolation of the place and asked her husband, "To whom are you going to leave us?"
He said, "To Allah, the Almighty."
She said, "In Him I trust. Did He order you to do that?"
He replied, "Yes."

As he left, he prayed to Allah, the Almighty to provide them with company and means of subsistence. The mother of Ismâ`îl said, "Then, Allah would never desert us."

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[1] Reported by al-Bukhârî, "Book of Adhân (call to the prayer)," hadîth no. 801.

In return for her deep faith, Allah caused the Well of Zamzam to flow.

It is remarkable that Zamzam flows amidst such solid, igneous crystallized, nonporous rocks and that the flow has continued for more than 3000 years, in spite of all the digging and burying that has taken place in and around it on several occasions. The daily flow is between 11 and 18.5 liters per second. The source of water was not known until tunnels were dug around Makkah. Workers noticed that water gushed through fine cracks that extended for long distances in all directions around Makkah. This verifies the hadîth of the Prophet ﷺ that states, *"Zamzam is the strong strike of Jibrîl and the water from Allah to Ismâ`îl."*

Thus, Zamzam is a tangible miracle that highlights the dignified status of Prophet Ibrâhîm, who is the father of the prophets, and Ismâ`îl who helped him build the Ka`ba, as well as his truthful mother Hâjar.

It is narrated that `Â'ishah, the mother of the believers ﷺ, used to bring Zamzam water with her to Madînah whenever she visited Makkah and so did the Prophet ﷺ to give it to the ill so as to pour it over their bodies and thus become cured by Allah's Will.

Ibn al-Qayyim said in his book *"Zâd Alma`âd"*, that he, along with others, "had amazing experiences with the water of Zamzam. We drank it to be cured from several illnesses and we were cured. I also saw people surviving by only drinking Zamzam for 15 days and more and they did not feel hunger." All of this verifies the hadîth of the Prophet ﷺ.

In his book "*Nayl al-Awtâr*" ash-Shawkânî says that the hadîth of the Prophet ﷺ indicates that the water of Zamzam will be of benefit in both this world and the Hereafter."

Scientific research has proven that Zamzam is unique in its natural characteristics as it is hard carbonated water, which is rich in beneficial natural elements that range are around 2000 mg per liter, while the same percentage in other kinds of well water does not exceed 260 mg per liter.

The chemical elements in Zamzam can be divided into firstly, positive ions like that of sodium (250 mg per liter), calcium (200 mg per liter), potassium (20 mg per liter), and magnesium (50 mg per liter). Secondly, negative ions like sulphur (372 mg per liter), bicarbonates (366 mg per liter) nitrates (273 mg per liter), phosphates (0.25 mg per liter) and ammonia (6 mg per liter).

Each of these ingredients plays a major role in the vital functions of the cells of the human body. It is a well-known fact that there is a direct relationship between the imbalance of the chemicals in the human body and various illnesses. Mineral drinkable and undrinkable water has been used for many centuries to cure many diseases like rheumatism, to activate blood circulation, and is used to replace some elements that may be lacking in the body. Mineral drinkable water plays a role in curing many diseases like acidity of the stomach, indigestion, heart disease and others. On the other hand, mineral undrinkable water is beneficial in curing other diseases like rheumatism, arthritis and dermatological ailments.

Moreover, it has been proven that there are no microbes whatsoever in the water of Zamzam and the surrounding

rocks. Even those microbes present in all kinds of soils are absent in the case of Zamzam.

All Praise be to Allah, the Almighty who ordered Jibrîl (peace be upon him) to make Zamzam flow and made the water flow to Zamzam from very fine cracks far away from the well, thus granting us the blessed water of Zamzam that has been mentioned in several Ahâdîth of the Prophet ﷺ.

Hadîth 2

The Land of Arabia to Become Meadows and Rivers

Abu Hurayrah reported Allah's Messenger ﷺ as saying,

"The Last Hour will not come before wealth becomes abundant and over flowing, so much so that a man takes Zakat out of his property and cannot find anyone to accept it from him and till the land of Arabia becomes meadows and rivers."[1]

Explanation of the Hadîth

This noble hadîth is one of the scientific miracles as it has reached a cosmic truth attained by modern scientists only a few decades ago. Twentieth century scientists have discovered proofs of the fact that the land of Arabia was originally meadows and rivers. Climatic studies point out that this barren desert is about to be restored to its original form, that is, to be meadows and rivers. For the earth, throughout its long history, is subject to periods of climatic changes that take place over long and consecutive periods of time. However, these climatic changes may also be accelerated and occur unexpectedly. For example, a century and a half ago geologists discovered that there were periods in the earth's history when ice sheets were exceptionally extensive known

[1] Reported by Muslim, hadîth no. 1681.

as "Glacial Cycles". During the Ice age, ice extended from one of the earth's two poles or from both of them towards the equator and receded many times in a single cycle. Many theories arose to explain how the earth had undergone such glacial cycles. All these theories conclude that the earth was subjected to glacial cycles because of the shortage of the solar energy reaching its surface on account of certain periodical changes in the shape of its orbit around the sun and the declination of its axis from that orbit as well as its declination from its own axis. In addition to this, the creeping or flow of continents throughout the different climatic zones which was due to the movement of the rocky crust of the earth.

During the extension of ice over the land, all countries located in high latitudinal areas turned to barren ice deserts in which there was no life. Moreover, the whole desert from Mauritania in the west to Central Asia in the east witnessed heavy rainfall. During these periods of rain, all the dried valleys found throughout these deserts nowadays, were formed. Much to our surprise, they were flowing rivers in the past. Then, they dried because of the shortage of rain. Surely, these valleys were formed only by running water.

Many careful studies have proven that throughout the last 35,000 years, the land of Arabia has passed through seven phases of rain, with eight dry phases in between.

All climatic studies point out that we are on the threshold of a new phase of rain, whose signs are evident in the expansion of ice in the northern hemisphere towards the south, and a notable drop in the degrees of temperature in winter.

If not for the constant increase in the rate of environmental pollution that gives rise to the phenomenon of heat retention, we would have witnessed the expansion of ice over Northern America, Europe and Asia at the present time.

During those phases of rain, the land of Arabia was full of meadows and flowing rivers, and all depressions turned to be life-giving lakes. The dry land became full of life as described in the present hadîth of the Prophet ﷺ. Even the Rub` al-Kâhlî desert, which is considered one of the most barren and driest places on earth, has been proven to contain a number of dried lakes and old streams buried beneath its sand. These lakes and streams were once full of life and over flowing with water until the age of the people of *`Ad* who resided in the southern part of the land of Arabia and established a peerless materialistic civilization. This civilization used to export dehydrated fruit, seeds, incense, perfume, wood, gold, and silver to Europe, which was primitive at that time. Then Prophet Hûd came to call them to monotheism, and to worship Allah alone, submit themselves wholly to His Will, and fulfill His injunctions. But the people of *`Ad* disbelieved their prophet and remained arrogant in the land without right. Allah, Most High, says,

> ﴾*As for 'Ad, they were arrogant in the land without right, and they said: "Who is mightier than us in strength?" See they not that Allah, Who created them was mightier in strength than them. And they used to deny Our Ayat, So We sent upon them furious wind in days of evil omen (for them) that We might give them a taste of disgracing torment in this present worldly life, but surely the torment of the Hereafter will be more disgracing, and they will never be helped*﴿
>
> (Fussilat:15-16)

The materialistic civilization of *`Ad* was described by two ancient historians. The first was Alexandria Ptolemy, the Librarian of the Alexandria library, who drew the outflowing rivers in the Rub` al-Kâhlî desert and all the lakes that poured into them. The second was Grand Yelini, the historian of Roman civilization. He depicted the civilization of *`Ad* as being peerless during its time.

The last phase of heavy rain in the land of Arabia, in the last thirty-five thousand years, constituted the end of the Ice Age that overwhelmed the whole earth during the last two million years in consecutive epochs of expansion. These periods left their clear marks on the present surface of the earth, especially in the northern hemisphere. Scientists are able to identify twenty epochs. They point out that each epoch took one hundred years. Moreover, half of these epochs were an extension of ice, intermingled with ten epochs of its retreat. Therefore, scientists expect the beginning of a new epoch of ice in the near future (by Allah's Will). The signs of this period are evident.

The longest of the ancient ice ages was probably the Permo-Carboniferous, which began about 300 million years ago. Still earlier, about 435 million years ago, another ice sheet extended from Brazil to North Africa and all the way across to Yemen and Saudi Arabia. About 600 million years ago, another glacial age occurred. Evidence of these ancient ice ages is found in layers of tillite, a rock consisting of hardened glacial drift.

Such facts were attained by man only in the last few decades of the Twentieth Century. Undoubtedly, when we find such facts stated in the Sunnah of the Prophet ﷺ, we become extremely sure that he ﷺ is the last Messenger from Allah who received such facts from Almighty Allah.

Hadîth 3

Fire of Hijâz Reaches Busrâ

Abû Hurayrah ﷺ narrated that the Prophet ﷺ said,

"The Hour will not be established till a fire will come out of the land of Hijâz, and it will throw light on the necks of the camels at Busrâ[1]."[2]

Explanation of the Hadîth

This hadîth refers to a very critical scientific fact related to the land of *Hijâz* (in the Arabian Peninsula), which was only discovered in the middle of the 20th century, when geologists started to draw the geological map of the Arabian Peninsula. This map showed volcanic ejecta (rock fragments, and other material thrown out of a volcano) and lava, alongside all the west coast of the Arabian Peninsula. It extends from Aden in the south, to the Syrian Heights in the north, crosses the land of *Hijâz,* Jordan and Palestine, covering all of this area, which is estimated to be about 180,000 square km, and forming one of the most important areas of current volcanic activity in the world.

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[1] *Busrâ* is a place in ash-Sham.

[2] Reported by Imâm al-Bukhârî, 'Book of Afflictions *(al-Fitan)*" , also reported by Muslim, Book of the signs *(Ashrât)* of the Hour." hadîth no. 5164.

Half of this area containing volcanic ejecta, lies in the land of *Hijâz* (about 90,000 square km), distributed over 13 lava fields. Most of these lava fields extend along the east coast of the Red Sea, with a depth varying between 150 to 200 km inside the land of *Hijâz.* It is believed that those volcanic ejecta have actually flown through a number of faults, which are parallel to the direction of the Red Sea, and from the craters (openings) of hundreds of volcanoes, which are spread in the west of *Hijâz*. It is also believed that these faults and volcanoes are still active since they are formed up until now. Moreover, during their periods of activity these volcanoes have caused many earthquakes. Columns of gases and hot vapor have been seen coming out of some of these volcanic craters, around which many hot springs are present.

The thirteen lava fields are arranged from the south to the north as follows: *As-Sirah*, *Al-Birk*, *Al-Baqum*, *An-Nawasf*, *Hadan*, *Al-Kashb*, *Raht*, *Abû Nar, Khaybar*, *Ishara*, *Al-O`ayrad*, *Ash-Shama*, *Al-Hammad*, as well as a number of other small Hirrats.

Al-Madînah falls between the *Raht* lava field in the south and the Khaybar lava field in the north. The *Raht* lava field extends between Madînah in the north and the valley of *Fâtimah* in the south, close to Makkah *al-Mukarramah*, over an area of about 310 km in length and an average of 60 km in width, thus covering an area of about 19,830 square km, having an average depth of 100 m, even though it may reach almost 400 m in some areas.

In the *Raht* lava field alone, there are more than 700 volcanic craters. The northern part of the lava field, which falls directly to the south of Madînah is the most active part of this lava field as it has witnessed more than thirteen volcanic

eruptions and lava flows throughout the last 15,000 years (with an average of one volcanic eruption almost every 400 years). One of these eruptions took place in the year 21 A.H. (644 A.C.) during the reign of the Caliph *`Umar ibn al-Khattâb* ﷺ, and another one in the year 654 A.H. (1256 A.C.). Each of these eruptions was preceded by a number of violent earthquakes accompanied by sounds of strong explosions.

The last volcanic eruption led to the formation of six new volcanic maps. Its lava shot upward to a distance, which exceeded 23 km from the north to the south, and extended until it reached the area, which falls to the south of the present airport of Madînah. Then it turned to the north as a sign of mercy to the inhabitants of Madînah and as an honor to the Prophet ﷺ (who is buried in Madînah), after people had undergone a state of great fear and panic.

In the *Khaybar* lava field, there are more than 400 volcanic craters, most of which are recent and active. More than 300 barely noticeable earthquakes (microseisms) were recorded round one of these craters a few years ago. This indicates that the molten rocks are moving under this cone and threatens a violent volcanic eruption.

Scientific studies, which were carried out in the area of *Hijâz* indicate that volcanic eruptions, which formed the *Raht* lava field had started at least ten million years ago. The area is characterized with a sequence of volcanic eruptions interrupted with relatively dormant periods like the one in which we live.

This means that this area is definitely moving towards a period of volcanic eruptions during which lava would erupt out of the craters and fissures, as they have erupted before,

with millions of tons of lava. Then, the area would be filled with light and blazing fire proving what was mentioned in the present h̲adîth.

The *Khaybar* lava field is also considered the largest volcanic hill in the land of *H̲ijâz,* as it covers almost 20,000 square km, to a depth varying between 500 and 1000 meters. This is the result of several consecutive volcanic eruptions, the most recent of which was in the center of the lava field where most of the recent volcanic craters are present in a belt, which extends along 80 km directly parallel to the Red Sea, with a depth coming to an average of 15 km. Two major earthquakes were recorded in the *Khaybar* lava field, one in 460 A.H. and the other in 654 A.H. The last earthquake was preceded by sounds of great explosions, followed by a major volcanic eruption and was accompanied by seismic waves, which lasted an average of ten times per day for 5 to 6 days. The magnitude of the strongest seism was 5.5 degrees on the Seismograph (by the Richter scale). Those volcanic eruptions formed a great number of volcanic maps and shot millions of tons of lava upward towards the south. These maps are still subject to a great number of mild microseisms, which indicate that the molten rocks under the volcanic cone are still active. This confirms the fact that it is inevitable that violent volcanic eruptions will take place in the land of *H̲ijâz* in the future known only by Allah. This is a witness to the Prophet's truthfulness and the Divine nature of what was revealed to him ﷺ.

Hadîth 4

Massive Water Reservoir in the Arabian Peninsula

Mu`âdh ibn Jabal ﷺ narrated that he went along with Allah's Messenger in the expedition of Tabûk and he (the Prophet ﷺ) combined the prayers. He offered the noon and afternoon prayers together and the sunset and night prayers together and on the other day he deferred the prayers; he then came out and offered the noon and afternoon prayers together. He then went in and (later on) came out and after that offered the sunset and night prayers together and then said, ***"Allah willing, you would reach by tomorrow the spring of Tabûk and you will not come to that until it is forenoon (after sunrise), and he who amongst you happens to go there should not touch its water until I come."***

We came to that and two persons (amongst) us reached that spring ahead of us. It was a thin flow of water like the shoelace. Allah's Messenger ﷺ asked them whether they had touched the water of the spring. They said, "Yes." Allah's Messenger ﷺ scolded them, and he said to them what he had to say by the Will of Allah. The people then took water from the spring in their palms until it became somehow significant and Allah's Messenger ﷺ also washed his hands and his face in it, and then put it back in that spring, and there gushed forth abundant water from the spring, until all the people drank to their fill.

He then said, ***"Mu`âdh, it is hoped that if you live long you would see this area has turned into gardens."***[1]

Explanation of the Hadîth

After fourteen hundred years, the Prophecy of the Prophet ﷺ has come true, and the area around Tabûk has turned into farms cultivated with the best of fruit and vegetables, because Tabûk and the area around it is thought to contain the most important underground water reservoirs in the Arabian Peninsula. The land in this area is formed of highly porous sandy stones. To the west of Tabûk there is an outcrop which exceeds tens of thousands of kilometers which acts as a trap for rain water which moves down from the surface of the earth to the layers below. The layers below tend to slope down to the east, which leads to the storage of the water under the land of Tabûk forming a massive water reservoir which is in effect the largest of its type in the Arabian Peninsula.

This huge amount of underground water has accumulated through the periods of rainfall during the history of this land. It has been proven that during the past 35,000 years this area has gone through eight cycles of drought, during which cycles of torrential rain occurred. We are now going through the last of the cycles of drought. The average amount of rainwater that falls yearly in this area is 9 cm., half of which penetrates the soil to the underground reservoirs, and the rest evaporates or flows back to the sea.

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[1] Reported by Muslim, "Book of merits of the Companions," hadîth no, 4229.

Within the stones of Tabûk there is a very thick layer of argil and loam, intervening with the sandy layers. When these mixed layers of sandy, argillaceous and loamy stones are exposed, one of the best agricultural soils is left, and thus the area of Tabûk is made ready to turn into gardens as was prophesied fourteen hundred years ago.

Moreover, the earth is now moving towards a new ice age, and when the ice moves from one of the poles of the earth or from both of them together towards the equator, the land which is covered with ice turns into an icy desert which leads to the death of plants, migration of animals and the departure of people from that area. At the same time the desert belt extending from Mauritania in the west to central Asia in the east, will turn into an area of heavy rain, as happened many times before. When this happens, the dry valleys will be flooded with rivers and the dry deserts will turn into delightful gardens, as the Prophet ﷺ said in one of his prophecies in a hadîth narrated by Abû Hurayrah who said, " I heard the Messenger of Allah ﷺ say, *"The Last Hour will not come until the land of Arabia becomes meadows and rivers."*

Modern science in the fields of Geology and Climatology has proven that the Arabian Peninsula was at one time meadows and rivers, and will turn back into meadows and rivers. This hadîth of the Prophet ﷺ mentions the area of Tabûk in particular, and the Arab Peninsula in general, that it will be full of meadows and gardens, sometime after the death of the Prophet ﷺ. That is why he said to Mu`âdh ؓ, the narrator of the hadîth, *"Mu`âdh, it is hoped that if you live long you would see this area has turned into gardens."*

Treasures in the Sunnah

Epilogue

Epilogue

Prophet Muhammad ﷺ represents the culmination and the final end of a long chain of Prophets and Messengers from the Creator to His creatures, hence this final message had to be preserved in full and in both its Divine purity and the language of revelation, word to word and letter to letter, while all previous messages have either been completely lost or distorted. Nearly all the knowledge we find in the Glorious Qur'an and the Sunnah of the Prophet ﷺ was not available before the turn of the twentieth century, and most of it has just started to be understood through the painstaking analysis of massive amounts of scientific observations. The precedence of the Qur'an and the Sunnah with such precise and comprehensive knowledge points to their multifarious miraculous nature. However, the Qur'an and the Sunnah are not meant to be pieces of scientific information per se, as scientific knowledge has been left for man to gain (through observation and conclusion or experimentation) over a long span of time. This is simply due to the limitations of the human senses and the cumulative nature of the scientific knowledge.

The Prophet ﷺ was not obliged by anybody to talk about such critical issues in these early days except for Allah, the Almighty, Who taught him ﷺ such matters. He, the Almighty is the One Who knows with His Comprehensive Knowledge that man one day will realize these scientific facts. Thus, these astounding facts mentioned in the Ahâdîth will remain a witness confirming the truthfulness of the last Prophet and

Messenger ﷺ and that he was always connected with Divine Revelation and was taught by Allah who created the heavens and the earth. Allah, Glorified be He, is Most Truthful when he describes him ﷺ saying,

> ﴿*Nor does he speak of (his own) desire It is only an Inspiration that is inspired. He has been taught (this Qur'an) by one mighty in power (Jibrîl). Free from any defect in body and mind. Then he (Jibrîl) rose and became stable. While he (Jibrîl) was in the highest part of the horizon. Then he (Jibrîl) approached and came closer. And was at a distance of two bows' length or (even) nearer. So did (Allah) convey the Inspiration to His slave (Muhammad ﷺ through Jibrîl).*﴾"
>
> (An-Najm:3-10)

Finally it is important to pay attention to the scientific signs in the Qur'an and Sunnah of the Prophet ﷺ, and to contemplate them in the light of the scientific facts available so far, in order to put them forward to humanity as material proof for the truthfulness of the last Messenger. Believing in the evidence given, will save us and save them and will grant all of us success in this life as well as in the Hereafter, at a time when concepts are misunderstood and have become mixed up. Those who follow the truth are retreating and those following falsehood are in a higher status. People are now in a state of bewilderment in the world where distances have become so close, civilizations have clashed and beliefs have fallen into great contradiction. Thus, it is our role to guide others to the truth and to call them to follow the true path with wisdom and fair preaching. In fulfilling this mission, we need to address others in the language of our present age, i.e. the scientific language.

The methodology of *Da`wah*, is extremely important in defending our Islamic identity against the consistent efforts of the West to impose its corrupt values on third world countries, including Muslims. The West does this in the name of the New World Order and Globalization. The western systems falsely do this under the cloak of international legitimacy from which they are, in reality, far away!

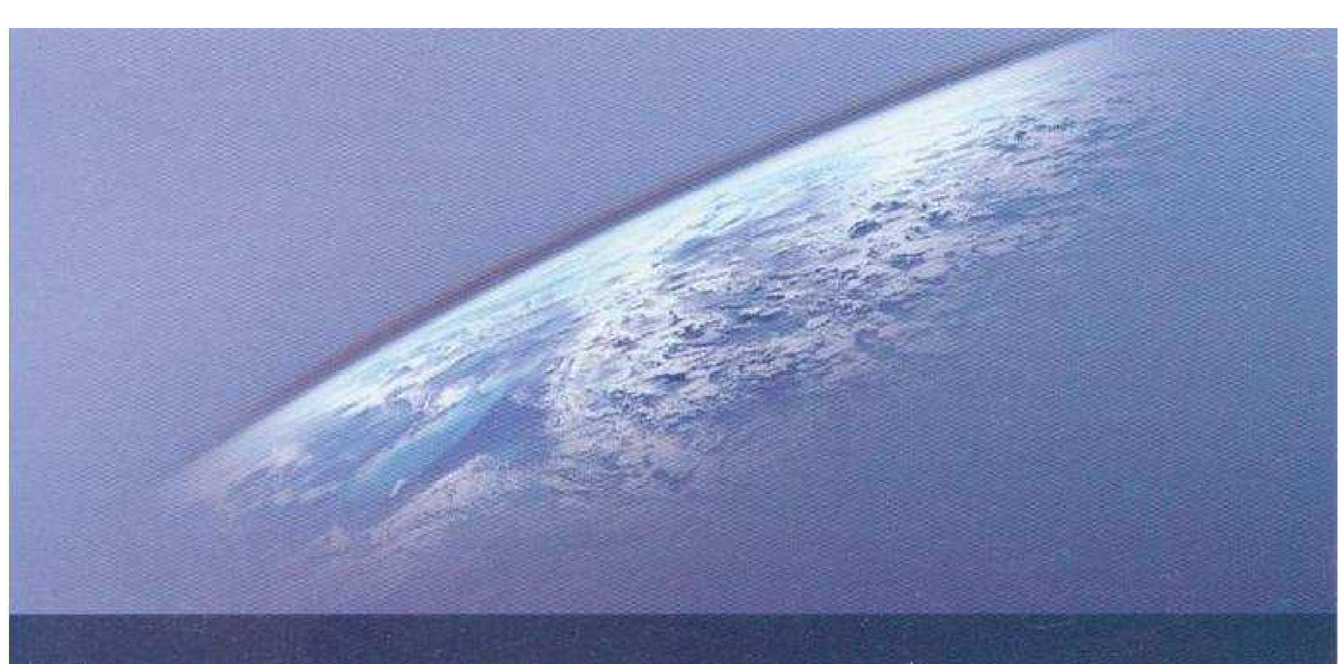
Our only way out from this fierce materialistic attack is the belief in the greatness of the Qur'an and the truthfulness of the Message of the seal of the Prophets and Messengers ﷺ. We should also hold on to his guidance and abide by its rules, and should also exert every effort to convince others that the Prophet ﷺ is truthful and that his message is from Allah. Muslims nowadays, have to choose the best and most suitable way of Da`wah to preach the final religion of Allah. The religion of Islam is able to address the age of science with its own language.

And finally, our last Du`â' is All praise and thanks be to Allah, the Lord of `Âlamîn (mankind, jinns and all that exists). Peace and blessings of Allah be upon the Prophet ﷺ, his family and companions and whoever follows his guidance and his call (Da`wah) till the Day of Judgment.

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The Noble Sunnah constitutes the second source of Islamic Law and the link between the different generations of the Muslim Ummah on one side and between them and the Prophet ﷺ on the other. There is no room for doubt concerning the antecedence of the Glorious Qur'an and the Sunnah in referring to a number of scientific facts and secrets. This reference came in a precise, concise, scientific language that makes it thoroughly proficient for Da`wah especially in this modern age of technological and scientific progress.

Born in Egypt, ***Zaghlul El-Naggar*** was educated at both Cairo University & Wales. He was awarded the "Baraka Geology Prize" (Cairo University 1374/1995), the Robertson Post-Doctoral Research Fellowship, (University of Wales, 1963) and the Arab Petroleum Congress' Best Paper Award (1970). Dr. El-Naggar obtained his full professorship in 1972 and has chaired the department in a number of Universities.

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Al-Falah is an institution devoted to developing a better undertanding of Islam among all people of the world; Muslim and non-Muslim. Of all religions, Islam is the most maligned and misunderstood in the West. Though Oriental Studies have long been established in European and American universities, real Islam has seldom been presented to the world. Thus, our aim is to clear the way for a fair appraisal of the fastest-growing religion in the world.

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